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MY PAPERS!

BY WILLIAM BRUNTON.

Of course I read the Papers, sir, I couldn't do without,
But not your wishy-washy kind, that loaf and fool about!—
Oh, no! they've got to grind some corn, if I'm to take them in,
To come out pretty plain on Truth, and pretty hard on Sin:
They've got to say the thing we mean, nor care for fine
offence,
Or bow to false philosophy, and moneyed-made pretence!
It does me good to read their word, that comes from week
to week,
For they have got the earnest word, and dare the word to
speak!

I tell you what I count the best, in this peculiar line,
'Tis where the sisters twain unite, and strength and love
combine;—
"Woodhull and Claflin's Weekly," sir, that fires its guns real
strong,
That says its prose with more than prose, and knows the
touch of song.
No bones are made about the Truth, 'tis there unspoilt with
paint,
Let canting bigots snarl or smile, and zealots frown or faint;
The Truth they'll have, come rain or shine, and make the
wrong go down,
For Truth must have the victory and wear the victor's crown!

"The Banner of Light" I take with this, our standard in
the van,
"THE AMERICAN SPIRITUALIST," our bravest champion!
"The Crucible" I couldn't lose, wise instrument of old,
That tries and turns life's common things to pure and precious
gold!
And then I take "The Present Age," "The Golden Age,"
likewise,
My feet upon the solid earth, my head towards summer skies!
I guess these come as regular as yond old shining sun,
And give, like him, sweet health and light, good feeling,
sense, and fun!

Now these, dear sir, my papers are, and much I prize their aid
To run the round of social life and steer the boat of trade.
I tell you what, they're just tip-top, are worth their weight in
gold,
And pity 'tis that more are not to waiting thousands sold.
Why spend your scrip in silly stuff, in drinks, and balls, and
that,
Which make the man a lazy lout, a native goosehorn flat?
Come, spend it here for lasting use, and send your name
straightway,
To aid these free outspoken prints with all the power you may!

Boston, Mass.

All Great Geniuses are Inspired.

BY E. D. BABBITT.

What is intuition? What is genius? Whence the illumination that reveals, to some minds, new and beautiful worlds of thought and feeling which common mortals never see? How vaguely do our mental philosophers answer these questions. Those whose inner vision has been developed, pierce beyond the curtain which separates the material from the spiritual, and clairvoyantly discover an ocean of spiritual influence that spreads out around and above every human being. Those who keep their minds open to nature and cultivate impressibility, receive the most of these influences. Those who violate nature and become most artificial and conventional, receive the least. Every one receives those influences which are most in affinity with himself. Thus a person of low desires will attract those low spirits to him who will make him believe he is merely following nature by indulging in free love in its beastly phase. Another who longs and prays for greater exaltation and purity, will attract those beautiful spirits that will gradually fill his mind with joys unspeakable, and make him more angelic. "There are two kinds of men," said Plato, "one of these, through aptitude, will receive the illuminations of divinity, and the other, through inaptitude, will subject himself to the power of avenging demons."

In all ages and nations there have been those great souls, seers, prophets and sages, who have opened their minds to this heavenly light. "God is no respecter of persons," and has not shut in his light to one small nation like the Jews, leaving all the rest of earth's millions to perish in the darkness. The *Bahgvat Gheeta*, which includes a part of the Holy Scriptures of India, written four thousand years ago, is full of sublime inspirations with reference to the deity, and embraces the leading doctrines of Christianity. India, and then Egypt and Greece and Rome, abounded in inspired sages—the whole track of time is luminous with them, but I must merely glance at a few:

Confucius, born 551 B. C., says—"How abundantly do spiritual beings display the power that belongs to them. . . . Like overflowing water, they seem to be over the heads and on the right and left." Zoroaster, the great religious chieftain of Persia, and born according to Herodotus, about 1250 B. C., frequently communed with celestial spirits, saw heavenly glories, and his system abounds in prophecies, miracles and revelations. Homer, the immortal, saw spirits and communed with them from his childhood up. Hesiod was one of his guardian spirits. Socrates says, "I am moved by a certain divine and spiritual influence. This began with me from my childhood." He describes the spirit-land in glowing colors, including the gods or superior spirits. Cicero says there are certain persons in all nations that possess the gift of prophecy, and himself makes this remarkable prediction about our Washington: "Across the ocean and after many ages, an extensive and rich country will be discovered, and in it will arise a hero who, by his counsel and arms, shall deliver his country from the slavery by which she was oppressed. This he shall do under favorable auspices, and O how much more admirable will he be than our Brutus and Camillus!" Roger Bacon, over six hundred years ago, predicted the Suspension Bridge, the steam plow, the diving bells, steam navigation and the railroad.

Ignatius, Bishop of Antioch, in the language of the early church fathers, was in youth "so innocent he could hear the angels sing." From this singing of the angels, he introduced the plan of singing in responses in the liturgical services. Augustine flourished about the middle of the fifth century. "Besides the restoration of a child to life, he relates twenty miracles performed under his observation within the space of two years" Luther's supposed devil at which he threw his inkstand, is well known. J. M. Peebles, in his admirable work, "Seers of the Ages," remarks as follows:—"This spirit evidently delighted in a frolic, to keep up a healthy condition with his medium. He little realized that his devil attracted to his sphere of life, was a power that intensified his will and strengthened him in his reformatory work." John Calvin claimed to have the prophetic gift and to be clairvoyant. Tasso conversed daily with spirits. Joan of Arc was constantly led by spirits in her wonderful military campaigns, and was finally burned as a witch. Raphael, the wonderful artist, was conscious of inspiration, and remarked that "his work is accomplished, as it were, in a pleasant dream." Schiller, an inspirational poet, says his ideas flowed in upon him so rapidly and powerfully, his only difficulty was to seize them and write them down fast enough. Mozart, the wonderful musical composer, says "My thoughts come streaming in upon me, whence or how I cannot tell." He goes on to tell how he hears the clang of musical instruments, and sees the whole piece of music, "like a beautiful picture—not hearing the different parts in succession, as they must be played. but the whole at once. That is the delight! The composing and making is like a beautiful and vivid dream, but this hearing of it is the best of all." Beethoven confessed to overpowering inspirations. Speaking of God and angels he says I commune with them without dread. Music is the only unembodied entrance into a higher sphere which possesses man. Swedenborg, as every one knows, was a great scholar and a wonderful medium for spirit communion.

George Fox, founder of the Quakers, was often inspired, uttered prophecies and healed the sick. Goethe was once told by a friend, "Thou livest among spirits; they give thee divine wisdom." He replied, "I should hold myself assured of the gift of prophecy belonging of old to my family." John Wesley, the inspired founder of Methodism, was accustomed in childhood to spirit phenomena in his father's house, was often conscious of the presence of his guardian spirits, and had the gift of healing by laying on of hands. He declared if he gave up faith in witchcraft he must give up the Bible. When the Rev. Mr. Fletcher was restored after remaining under water twenty minutes, some one called it a miracle. "Undoubtedly," says Wesley, "it was not a natural event but work wrought above the power of nature, probably by the ministry of angels." Harriet Beecher Stowe received much of "Uncle Tom's Cabin" from sources above herself, some of it against her will. Henry Ward Beecher being asked if he did not think that he was inspired, replied, "Yes, every one is inspired." Although he condemns the popular phases of Spiritualism, yet it is well known to clairvoyants that some of his most soul stirring bursts of eloquence are given him by spirits. This point is illustrated by Judge Edmonds. Theodore Parker was highly inspirational and remarked that Spiritualism "has more evidence for its wonder than any historic form of religion hitherto, and admits all the truths of religion and morality in all the world of sects." Washington Irving says, "What could be more consoling than the idea that the souls we once loved were permitted to return and watch over our welfare. A belief of this kind would, I think, be a new incentive to virtue, rendering us circumspect even in our most secret moments from the idea that those we once loved and honored were invisible witnesses of all our actions." Gerritt Smith says, "A favorite and very winning doctrine of the Spiritualists is, that a wicked man attracts wicked spirits and a good man good ones. How protective, purifying, and every way happy, must be its influence on him who truly believes it."

William Lloyd Garrison says, "We have witnessed at times many surprising 'manifestations'; and our conviction is that they cannot be accounted for by any other theory than that of spiritual agency." Victor Hugo, speaking of spiritual visions says, "They have occasionally the power to effect a transfiguration, in those whom they visit. They convert the poor camel driver into a Mahomet; a peasant

girl tending her goats into a Joan of Arc." Columbus, when beset with almost overwhelming difficulties, heard an unknown voice saying, "God will cause thy name to be wonderfully resounded through the earth and give the keys to the gates of the ocean, which are closed with strong chains."

Milton says,

"Millions of spiritual beings walk the earth unseen,
Both when we wake and when we sleep."

Longfellow speaking of spirits says:—

"At times
A most mysterious providence permits them
To manifest themselves to mortal eyes."

But I must shut down on a multitude of other names that could be mentioned, including the venerable prophets and seers of the Bible, and a great number of the heroes, poets, inventors, physicians, &c., who have illuminated the pathway of time, not only by the light and labor of their own intellects, but by a help from a spiritual source. While the geniuses and heroes of the ages have thus been spiritualistic, there are multitudes of small writers, or worldly-minded men, or bigots, who know Spiritualism to be a humbug. Warrington in the Springfield *Republican*, considers the literature of Spiritualists, generally of a low order. But there is one great difference between their literature and that which comes from his pen; theirs deals with numerous facts, his with numerous assertions. Be their literature high or low, it is fast leaving the creeds of Christendom, and giving grander conceptions of the Universe.

But let me close this article with a few words from William Howitt, the eminent and beloved poet of England, who speaks of modern Spiritualism which Warrington sneers at. He first asserts that Spiritualists are not to be ranked among the thoughtless rabble, but include "the most intelligent of all classes." Besides enumerating Hon. Robert Dale Owen, Judge Edmonds, Prof. Hare, and many others of this country, and number of scientific names of England, he says:—

"Turn to France, the shrewd Emperor, the illustrious Victor Hugo, the sage and able statesman Guizot, one of the most powerful champions of Christianity, are Spiritualists. So is Garibaldi in Italy. In England you might name a very long and distinguished list of men and women of all classes, Spiritualists. If you had the authority you might mention names which would startle not a little those who affect to sneer at Spiritualism. It is confidently said a Spiritualist sits on the throne of these realms, as we know that such do sit on those of the greatest nations in Europe. We know that the members of some of the chief ducal houses of Scotland and of the noble houses of Ireland and England are Spiritualists. Are all of these people likely to plunge their heads and their reputations into an unpopular cause without first looking well into it? . . . . .

And pray, my good friend, don't trouble yourself that your neighbors call you mad. You are mad in most excellent company. All the great men of all ages who have introduced or accepted new ideas, were mad in the eyes of their cotemporaries. As I have said, Socrates and Christ and St. Paul were mad; Galileo was mad; De Caus was mad; Thomas Gray, who first advocated railways, was declared by the Edinburgh *Review*, "mad as a March hare." They are the illustrious tribe of madmen by whom the world is propelled, widened as by Columbus, and enlightened as by Bacon, Newton, Des Cartes, and the rest of them, who were all declared to be mad in their turn."—*Golden Age.*

Hon. George W. Julian declares the statement of his abandonment of the woman-suffrage cause by reason of the vagaries of the Woodhull-Claflin people as "utterly and totally untrue." It was too unreasonable to believe, but the evidence seemed conclusive.—*Boston Commonwealth.*

The Christian's Idea of Innocence.

BY BETA.

When I have seen the varied ceremonies of those churches calling themselve Christian—seen their declarations of faith, the daily deportment of those professing that faith, I have—and very naturally too—asked myself, are these beliefs and ceremonies actually necessary to be received, observed and defended, that I may be happy in some future life beyond this? And if so, as those beliefs differ and are contradictory, which is the right one?

I am told by the different sects, I must believe that only the blood of Jesus will be accepted by God as sufficient to avert the consequences of our disobedience of his laws; and also that the blood of Jesus is sufficient to atone for the sins of the whole human race. But I cannot see how the blood of Jesus—his suffering and death, or pure, noble, godlike life, can make me any better or worse. I have always been taught that purity of soul, and love were necessary to make me happy in the future life, to constitute an inhabitant of heaven. If I am ignorant, I do not see how the fact that Agassiz is a great naturalist would help me to determine the exact genus and species of the animal whose thigh bone I might chance to find in the forest; neither can I understand how being appointed a Prof. of Chemistry in some university, or general of some army, would qualify me for either of those positions—certainly not.

I have heard of instances where one man has murdered another and succeeded in eluding the officers of the law, perhaps fled his country; another is suspected, arrested, and on trial, circumstances were so strong against him that he was condemned and hung, he asserting his innocence to the last. After many years, when the whole affair is well out of the public mind, and the real murderer is discovered, is he then innocent because the demands of the law are satisfied? By no means. He is just as guilty as he was the moment the act was committed. One died to satisfy the public, the other to satisfy the individual, and both are murderers—both the individual and the public.

But such is the idea taught from the Evangelical pulpits every week all over the world, when they tell us Jesus, the innocent, died for the guilty; though I cannot for the life of me see how the act of sympathy and love in another can make an act of injustice and cruelty in me, any more pure and holy or easier to bear by the sufferer.

The legitimate effect on those believing in the atonement of Jesus, as taught by the churches, is to make people more reekless, and less vigilant to curb their passions. Jesus has died for me and God will forgive me, they say. But forgiveness does not make innocence or purity of soul or life

Suppose I steal from a man fifty thousand dollars, am detected and the crime proved against me; the man forgives me; says he will not insist on inflicting on me the penalties of the law, in such cases made and provided; then I am innocent, am I? and did not steal his money—am an honorable and strictly honest man, in whose honesty and veracity the public can safely confide? *Will* the public put confidence in me the more on that account, or will they fear my treachery? Nor do I escape punishment; though the laws of the land are not executed on me, I am a thief and I know it. This very fact proves forgiveness does not make one innocent. But says one, "I feel that God has forgiven me"—a very common expression. Again I assert you are guilty. Probably some priest, either Catholic or Protestant, told you so, and you were very willing to have it true, but that does not make it so.

So far as man can discover, the laws of God in the moral as in the physical world, are inexorable; they must be, they will be, and they are executed. For example, in your haste and carelessness, you run your head against a big rock, has a law of God been broken? No, by no means; the law remains intact, but your head is broken perhaps. Now let God forgive you, as most probably He does, does forgiveness relieve the pain? No. This brings me to the assertion that God never forgives, but punishes to the extent of the transgression, and all the saviors capable of standing on this globe can never take away a particle of your guilt, or screen you from merited punishment. You will say that it was necessary that Jesus should suffer that God could be just, and yet justify those that believe. Is God such a horrible monster that he cannot justify, or will not, a repentant child of "his own image" without the suffering and death of another, and that one an innocent person? It seems the Bible is understood to teach the idea. O, student of theology, what a being you have adopted for a God! unworthy of either your worship, love, or as your exampler. Is it a wonder that mankind are cruel, tyrannical and unforgiving, with a God for them to worship who cannot even justify one who seeks to reform, without adding injustice and cruelty—unreasonable in demanding the life of an innocent before you can be justified in your endeavors to live a life of truth and purity? No. Away with a God who is so below all that is noble and lovely in the beings He has made, and let me worship a God worthy of my adoration, whose violated laws mete out even-handed justice to the violator, and on him alone.

Now, I do not see but I may with equal propriety claim that the evil another has done or may do, will require that I should be punished—just the opposite of the idea preached by all the Evangelical churches; for I have been taught from my childhood up that "it is a poor rule that will not work both ways." There is surely as much reason in the latter sentiment as in the former, that one who had always been accounted a Christian should have the crimes of the sinner imputed to him and all his high hopes of heaven fail, and he at last find himself only a child of hell. Is there not more reason for this belief, when we consider how vastly the wicked outnumber the righteous, and how almost hourly we see the evil overbalance the good.

But no, enough of such unreasonable folly. Away with such fallacy; it is not worth the thought of a rational intelligent mind, only so far as to expose its horrible injustice to both God and man. But some do and will continue to say—they feel that God has forgiven them, and so, perhaps, believe he has, and that therefore they are innocent. So also the Catholic, knowing that he has committed a crime, by the direction of the priest, gets on his knees and says over his prayers a certain number of times, crosses himself, and is therefore innocent as the unborn child, n his own estimation, and all prepared for heaven. But is he? is the great question to decide. I say no, by no means.

If I decide in my mind to steal a man's property, and so execute the resolve, I am guilty, and no process of reasoning can possibly make me innocent, for I have done the deed and I know it, and know I am guilty, though all the world should say to the contrary.

And now, my brother and sister, no longer try to administer an opiate to your conscience in the shape of a belief that because you see and, in some degree, feel the just weight of guilt and the punishment you deserve and fear, and by asking God to forgive you, therefore you are innocent and pure. No, far from it; you may forgive the incendiary who fired your dwelling and turned you and your family, homeless and penniless, into the street, but I ask you, can you feel that he is innocent? Answer truly and you will say no, and will feel that he ought to make compensation. Even-handed jutice is what meets the approval of every one, and my prayer is that truth and righteousness may prevail, "till earth's remotest nations shall sing Jehovah's praise.

Religious Education in our Public Schools.

BY G. A. B.

This subject is destined to create a far greater rumpus than that recently occurring at Hunter's Point, Long Island, and in places too numerous to mention.

It is a matter of common notoriety that upon no subject, not excepting politics, do the passions and prejudices of men retain so firm a hold as concerning their religious convictions. For no other cause will men fight so desperately as for their religion, however inconsistent and paradoxical it may seem.

There is no more direct method to have this controversy successfully terminated, than for the bigoted stickler to strenuously insist that the Bible shall always form a part of our public school instruction. This will inevitably generate opposition, which in turn will develop still more antagonism—to continue until the matter is finally settled right, i. e., in accordance with equity and justice.

The genius of our common school system, upon which so much of our national prosperity depends, must be of the most catholic, universal and perfect character. While the conscientious scruples of parents are to be respectfully considered, all forms of dogmatism and sectarianism must be discarded, for the greater good of the whole. For the welfare of the nation, the state and society, the education of all the youth of both sexes is a *sine qua non*. To accomplish this, in a commendable degree of perfection, the conditions must be so liberal, even while the exactions are compulsory, that all can readily comply with them. While the faith of the attendants are so numerous and conflicting, whoever insists upon the public promulgation of any one form, acts in a restricted spirit and seeks to subvert the underlying principle of the whole.

Properly, our public schools have nothing whatever to do with imparting religious views, and the teacher or the Board of trustees who permit, in the interest of any sect, the introduction of any distinctive theological notion, prostitute their office as guardians of the commonweal in matters pertaining to their most vital interest.

In the language of a distinguished contemporary, "whatever tends to narrow the scope of the system or discourage any portion of the population from making use of its opportunities, is prejudicial to the public good and merits disapprobation. . . . . With all the opportunities afforded by social and church institutions for religious instruction, no particular form of such instruction ought to be forced into schools supported by public taxation, against the wishes of an earnest minority and to the exclusion of those who would otherwise attend."

Thus it appears that all our school troubles arise from the establishment, by our forefathers, of a most dangerous precedent, the discontinuance or total abolishment of which, becomes our present imperative and solemn duty.

Spiritualism and Woman's Suffrage.

BY G. M. TABER.

I have been an interested reader of THE SPIRITUALIST since its commencement, and have been much gratified at its success. The untiring energy of its editorial corps, that have overcome so many difficulties, deserves the well wishes and encouragement of every Spiritualist. I take up each issue with renewed interest, and am greatly pleased to learn that its increased subscription warrants the change to a weekly. I would say to every Spiritualist in Ohio: subscribe for THE AMERICAN SPIRITUALIST, for it is *our* paper, and *our* cause that it has so valiantly defended. There is too much apathy among Spiritualists; if a little more zeal and a good deal more money was offered as a sacrifice to the cause, much more good might be accomplished. Spiritualist lecturers are worse paid than the "Methodist circuit riders of thirty years ago. While Orthodox Christians are building tall spires; sending scores of missionaries to christianize the heathen; and raising funds, the interest on which is a mighty power in the land,—we Spiritualists cannot raise enough money to pay "our Apostles" their traveling expenses and the wear and tear of wardrobe. Our newspapers, even, for the want of proper support, are laboring under financial difficulties that would crush any but the determined. Many of our societies, also, are in a *do-nothing* condition, and all for the want of a little *money* sacrifice. I would say to every Spiritualist: if you have any interest in the progress of our glorious cause, put your hand in your pocket, "Christian like," and subscribe more liberally to our papers, and one or two dollars per month for public lectures, and then we may have well founded hopes that our cause will flourish. There never was a time when the world needed *more* spiritual philosophy, and *less* theology. The public mind is hungering and thirsting after liberal ideas, and Spiritualism can be made the "popular church" if Spiritualists only pay and work. Spiritualism and Reform go hand in hand; it is the *motive power* of the Woman's Suffrage movement,—nevertheless, we are repudiated by the Orthodox wing. It would seem that we were their greatest enemies, judging from the spirit manifested at the Xenia Convention of last month. The first object to be accomplished was to purge the convention of Woodhullism and Woodhull-ites. They wanted it to go out to the world that they should tolerate no one as co-workers that did not repudiate Victoria C. Woodhull. That is to be the test. It is to be distinctly understood that they are "Christian" Woman Suffragists! It is not the enemies of Suffrage that receive the vials of their wrath—it is the Spiritualists, the free-thinkers, the liberalists of the 19th century.

It is said that "charity covers a multitude of sins;" and if that christian motto applies to the unregenerate, then we will accept the christian charity and bid our co-workers, the Orthodox Suffragists, God speed in the cause, trusting, hoping, that their efforts within their "christian circle" may be crowned with many proselytes and much success. They may work "in the churches," and we hope they may generously grant us the privilege of laboring among the infidels and outsiders. We can afford to be magnanimous; our religion is free, liberal and generous, and so broad that we could meet them upon the common platform of Woman's Suffrage, ignoring all creeds. It makes but little difference with us whether Jew or Gentile, Christian or Heathen, puts his shoulder to the wheel; the *work* remains to be accomplished, and we *extend the invitation to all.* Yet the work of elevating woman to an equality with man at the ballot box, is but a trifle to be compared with what yet remains to be accomplished by Spiritualism. There are many evils that are laying waste the moral and social man, that we shall yet grapple with and conquer. The mighty hosts of immortals are our chosen leaders, and woe be unto them that block up our way. The conflict is drawing nigh, and the battle is yet to be won. The truth may not fear defeat, for God is ever on the side of right.

Go on, Victoria, thousands of loving hearts bid you God speed in the noble cause of reform. We have but one "Theodore" to build about you a wall of adamant, yet there are legions of noble souls that extend to you their generous sympathy. If you are persecuted, slandered and reviled, it is only the fate of every reformer before you. Then fear not, falter not by the wayside, but press on, dealing death and destruction to wrong, error, ignorance and superstition,—many yet unborn will bless the name of Victoria C. Woodhull.

Springfield, Ohio

An Old Dodge as a New Departure.

BY E. S. WHEELER.

Organization is one of the things Spiritualists will neither have nor let alone. Because, "as Spiritualists," they have no moral sense or standard; there is no avowed principle around which they congregate, in the sympathy which makes combination, order and corporation possible. The mere knowledge of a fact, however important,—even that of spirit communion—awakens too little enthusiasm, too little devotion, to be the basis of an organization which shall have power in view of a common purpose, to weld and fuse all seemingly incongruous elements into a homogeneous whole. Beyond the phenomena there is nothing recognized in common by all Spiritualists. The writings of Thomas Paine contain the substance of the popular "spiritual" philosophy; a good philosophy of the negative sort, but not inspirationally affirmative as the fundamental basis of organization.

The "Harmonial Philosophy" has not been understood as the thing needed altogether, and so Spiritualists do not organize for the purpose of diffusing their views—simply because they have nothing to say, no *principle* to teach. They teach principles, certainly, but not the principles of Spiritualism as such, for to this time there has been only a recognition of facts. The failure of the Children's Lyceum is due to the fact that Spiritualists, *as such*, have nothing *special* to teach. "Spirits communicate" is all they have to say original.

Spiritualism has lessons enough for old and young, but they are not yet considered of importance to be taught scientifically, and therefore dogmatically. "'Tis truth *to me*," say some Spiritualists who differ with both science and sense, as if a principle could be true to one and false to another one! We have so overdone our reverence of the intuitive and mediumistic, that we have come to think that anybody knows everything, and so there is an end to education, tuition, culture, and all that sort. The Lyceum has failed because founded, or at least carried on, in recognition of only half of an idea. The care taken not to cramp the children by teaching creeds and dogmas, while developing their mental and spiritual faculties and powers, has ended by leaving us destitute of any fully and generally comprehended *purpose* in the Lyceum, unless amusement be the thing proposed.

Earnest efforts have been made for the Lyceum, but so far the success has not been so great and general as to force the conclusion that it is alone, as was said at the Troy Convention, sufficient to serve all the needs of Spiritualists. A very good "New Departure" for the sanguine friends of the Lyceum, would be to study the Kindergarten system by Frœbel, and see how much better, German men and women manage children, than do American angels in the Lyceum of Summer Land, if indeed ours is a transcript of that.

Let us have schools; they need not assume to control societies, though supported by them; nor usurp the functions of state associations, though state missionaries may establish them; they need not send delegates to national conventions, but may claim the love, indulgence and support, which are children's rights. The school most needed is a national Normal Institute for speakers, conductors and leaders. Then we may multiply our Sunday schools, and introducing *lessons* and *study*, educate the little ones, even if we had to make every day a lyceum day to accomplish our purpose.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

Testimony of an Investigator.

BY JNO. H. FRINK.

As promised in a former article, I will now relate my experience with Dr. Slade, or, in other words, describe the *modus operandi* of the medium while sitting for manifestations of spirit power:

I was requested to enter the Doctor's private room and to seat myself at a small table which was divested of its spread. I took the precaution to examine the table, both the under and upper sides, to ascertain if there was any possible chance for deception or collusion; and will here remark that the Doctor's deportment was exceedingly courteous and ingenuous. When taking my seat, he remarked—"please keep your mind as passive as possible, not fixing it on any departed relative or friend. I cannot promise you a communication."The sitting took place in broad daylight, thereby enabling me to have occult proof that the medium's hand did not write the communications. I put my hands on the table, the Doctor placed his over mine, and interrogated the spirits to ascertain if they would communicate. A response soon came by three distinct raps on the table. The Doctor then took a small sized slate, and bit from a slate pencil two diminutive pieces about the size of a barley corn, and placed them on the slate. He then took hold of one corner of the frame of the slate with his thumb and two fore-fingers and requested me to hold the opposite corner in the same manner. We pressed the slate close to the underside of the table, and he requested me to place my right hand on the table, he covering it with his left. Now the most skeptical person must readily see that I was enabled to notice any movement of his hands had any taken place. The slate had been in that position but a few seconds, when the writing commenced, and the scratching sounds occasioned thereby were perfectly audible to both of us, and elicited, on my part, great astonishment. When the communication was finished, we were notified by three raps on the slate. It was then presented to my vision, and contained a message purporting to come from a brother of mine who departed from this life some fourteen years ago in California. His name was signed to the communication. He expressed much pleasure in being able to greet me at this time; and I am satisfied from the tenor of the communication it came from the spirit world.

We again placed ourselves in the same position as heretofore described, and another communication was written purporting to come from my mother, who went to the spirit world in 1824, from South Carolina, (forty-seven years ago,) being signed by her name. This also contained assurances of pleasure in being able to greet me. We again placed ourselves for further demonstrations of spirit power, and another message came from the spirit of my brother, informing me that he was divested of all former melancholy feelings and was now happy.

The next communication purported to be from my uncle, who departed this life about four years ago, and was in consonance with the previous communications.

Now, I am satisfied that Dr. Slade had no knowledge whatever of my relatives. I called on him a perfect stranger, my knowledge of him having been obtained through his own advertisements in the Spiritualist papers. But in case he had known the names of my deceased relatives, how could he, in all candor, indite those communications, with the slate pressed closely up to the under side of the table and his hands outside in full view—one holding the corner of the slate and the other placed on top of mine? It was an utter impossibility for any material hand to write on the slate on account of its proximity to the under side of the table, the communications being written on the upper side of the slate, admitting of a vacuum of from one-quarter to half an inch between the under side of the table and the upper side of the slate.

The spirits gave additional manifestations. I was turned partly around while sitting in my chair, without any volitition of my own, and the medium sitting several feet from me to preclude the possibility of his exerting any physical force unperceived by me. An accordeon was placed under the table, the medium simply holding it with his thumb and two fore-fingers. He then requested the invisibles, or spirits, to favor us with music, and almost immediately the "Last Rose of Summer" was played most exquisitely. A small bell was then placed at my feet—*in sight*—the medium placing himself in a diagonal position several feet from me, perfectly passive, thereby offording me an opportunity to see his entire person, and to detect any movements on his part; and at his request the bell was thrown up as high as my shoulder, falling by my side, on the floor. This sitting occured on Saturday, and on the following Monday I made the Doctor another call and was favored with another sitting for spirit intercourse, receiving a communication from my mother, uncle, and brother, conjointly, a copy of which I send you for publication:

My Dear Son—We are present to prove our feelings for you, dear soul. We want you to do all you can to bring this gospel before the world that they may be blest as yourself. I am with you much of the time, and feel happy in coming. Many of our friends are with me now. We cannot say all we wish to at this time. Your health may improve some, but your days in this life are few. We will meet you with extended arms in our beautiful home where we are ever truly yours. Signed, ANN F., A. M. F., E. F.

I will here state that my mother's name was Ann Frink, uncle's name Andrew M. Frink and my brother's name Edward Frink. About two weeks subsequent to this interview I was in the city and called again on Dr. Slade, feeling a strong desire to have further intercourse with the spirits of those who, when in this sphere, had been so dear to me; and to my great joy, I received the following, as I esteem it, soul inspiring communication:

My Dear Son—Oh, how holy is this hour of communion! Always praise the heavenly father for his goodness in giving us this privilege in coming. We are here again to-day, and feel happy to meet you again. Your uncle has passed out from under all the gloom and is now a happy man again. Proclaim this to all his friends, and bless your affectionate mother. Signed, ANN FRINK.

Some four months subsequent to this interview I improved an opportunity that presented itself to visit Dr. Slade again, and with happy results, being the recipient of additional spirit manifestations, an account of which I will give in detail:

The communications at this sitting were laconic, but nevertheless afforded me much satisfaction. The first message was from my mother; the second was from my wife, and was signed, Sarah, that being her first name. The third was also from her, and read as follows: "I am with you when you are conversing on this gospel, and bless you for it."

While receiving the foregoing messages, the medium assisted me in holding the slate as described at the commencement of this article, but at this juncture the medium was impressed to have me hold it independent of any assistance from him; he at the same time placing both of his hands in connection with my right hand on the top of the table, while I was holding the slate with my left hand, pressing it closely to the under side of the table. The only space between the upper side of the slate and the under side of the table was about half an inch, occasioned by the thickness of the frame of the slate. Messages were written by my wife and mother.

Now in view of the foregoing evidence I cannot divest myself of the belief that the spirits of our relatives and friends can, when they come in rapport with those persons who are especially endowed with the requisite mediumistic powers, communicate from their spirit homes with those still in this mundane sphere. And I am free to confess that this belief is a source of unspeakable consolation to me, notwithstanding skeptics may deride, vituperate and, if possible, oppress those who are the recipients of this glorious revelation of spirit communion. We who are believers in the phenomena have the consoling evidence of its beauties, and however much its opponents may deride, they cannot deprive us of its happy influence. Oh, is it not a blessed belief, predicated upon such tangible evidence, that the dear devoted mother who, when in this sphere, was the guardian of my early years, and on whose breast this head, now frosted by the hand of time, reposed during its infantile existence, is permitted to visit me at this advanced age, manifesting her maternal sympathy, with the additional and consoling assurance that she will meet me with extended arms in that blissful abode, when this nearly worn out body shall have mingled with its mother earth and the spirit shall have taken its flight from the terrestial to the celestial realms, where we can bask in the sunlight of pure affection, uncontaminated by the surroundings of this sphere, partaking of those perennial joys only realized in the angel world?

It is more than probable that my communication will come to the notice of some of my friends and relatives, whose views in regard to this phenomena are diametrically in opposition to mine, and it may possibly excite no little astonishment in their minds, that I should have the temerity to thus publicly proclaim my sentiments on a subject that elicits so much ridicule and opposition, and which is so comparatively unpopular. Now, should such feelings exist among those who, I have every reason to believe, entertain none other than the best of feelings for my temporal and spiritual welfare, I wish to say to them (with feelings of gratitude for the sincerity of their sympathy) that I conscientiously believe the messages contained in this article were, by some occult power, transmitted to me from the spirit of my sainted mother, who, when in the earth form, had a strong hold of my affections; and I sincerely believe that the behest embodied in the communication from my mother, uncle and brother, desiring me to promulgate this glorious gospel to the world, should be heeded. Did I not comply with this injunction, I should be resisting what I consider a sacred obligation; in fact, I feel it an imperative duty, and accepting it in this light, I trust that those entertaining antagonistic views will suspend judgment on my proceedings until they have fairly investigated the matter, with an earnest desire to prove all things, unbiassed by certain preconceived ideas—which I am free to confess at one time darkened my mental vision. When conversing with my friends on this (to me) intensely interesting subject, I am at times confronted with this interrogatory: "Admitting that these communications do come from the spirit-world, what are the beneficial results?" Its effects depend very much upon circumstances. It must be patent to any person who has been observant of the idiosyncracies of the human mind, that there is a great diversity of feeling permeating our mental organisms, consequently the idea that the spirits of the departed can (by any process whatever) visit us here in the flesh, is to some revolting and produces nervous trepidation; while to others, the realization of the fact has an opposite effect, lighting the soul with fire and holy aspirations. In my present comparatively isolated situation—my family circle having been broken up by the inexorable decrees of nature's laws (many of its members having passed through the ordeal of physical death),—since my attention has been directed to the investigation of this phenomena, I have realized much consolation, predicated, as I firmly believe, on incontrovertible evidence that those dear ones are with me in spirit, and as a sequence, are cognizant of my situation. In my lonely hours,

when my mind reverts to the communications I have been privileged to receive from the spirit realms, it tends to palliate my despondency, thereby smoothing my passage to the grave.

If I can give credence to the numerous messages that have been communicated to me orally and otherwise—and I believe, in the main, they are truthful, as much of the information has been communicated by persons whose reputations for probity of character cannot be impeached—there are thousands who have been the recipients of this soul-inspiring belief, and who would not be deprived of its consoling influence for any consideration. There are many thousands, I have no doubt, who, on account of their peculiar organisms, cannot appreciate its truthfulness or its inspiring effects; therefore, it behooves all believers in this philosophy to extend a charitable sympathy towards those whose mental visions are so obscured by the mists of skepticism, and preconceived ideas of what comprises rationality. But, notwithstanding the prevalence of this unbelief, it is highly gratifying to the observing believer in this phenomena, to notice the progression made in this belief. And while he is often assailed by its opponents with language not the most refined in its character or significance, he continues, amidst that array of opposing sentiment, to be sustained in his conceptions by a cloud of witnesses, who are anxious to reveal their vivifying experiences. Some have but just entered the vestibule of this magnificent temple of Spiritualism, but by a persistent and candid investigation they will be enabled, by the aid of their spirit friends, to obtain a view of its inner courts, and partake of its sublimity with those who have passed through this ordeal of investigation. I regret to be compelled to say that I am convinced in my own mind, that our cause is retarded in its progress by a lack of abnegation on the part of those who have been convinced of the tangibility of spirit intercourse, which prevents them from openly avowing their honest convictions, fearing the anathemas and persecutions of our opponents. Let these restraints be removed, and I am satisfied the ranks of Spiritualism would present to the astonished world a more formidable array of believers than it does at the present time, notwithstanding there are millions throughout the length and breadth of our country, who have become the fearless advocates of this soul-cheering Phenomena.

I have endeavored, in setting forth my experience and views, to confine myself within the limits of consistency. Should my communication be instrumental in leading others to a belief in spirit-intercourse, and should their belief be fraught with as much pleasure and consolation to them, as it has imparted to me, I shall consider myself amply compensated for this undertaking.

New London, Conn.

In Westerly, R. I., the other evening, Samuel Burroughs was leading in prayer, when suddenly his voice faltered and in a moment he was dead. His age was 77.

There is an old story told of Cuvier, we forget where, that well illustrates the manners in which science emancipates the mind from the terrors of superstition. The devil, it is said, alarmed at the discoveries of the great naturalist, and fearing to lose his sway over the people as their ignorance diminished, appeared to Cuvier by night as he sat in his study, and with terrible gestures threatened to "eat him alive," unless he would swear to discontinue his scientific pursuits. Cuvier coolly put on his spectacles, and surveyed his sulphureous majesty from head to foot: "Horns," he slowly said, "and hoofs. Gramnivorous. *You can't do it!*" And he quietly resumed his studies, leaving his discomfited guest to chew the cud of mortification at his leisure.

PHENOMENAL.

An Extraordinary Story.

WONDERFUL SPIRITUAL MANIFESTATIONS IN A SICK-ROOM.

[From the Portland Press.]

At Army and Navy Union Hall, Sunday afternoon, before a very large audience, Hon George W. Woodman described some of the remarkable spiritual manifestations witnessed by himself and others during the last spring and summer in the sick-room of N. M. Woodman. There were nine witnesses in all; sometimes two or three were present at one time, sometimes more. On the 24th of March Mr. N. M. Woodman fell through the scuttles of his store on Commercial street, a distance of twenty-three feet, and striking upon a bale of material below, was found an hour afterward in an insensible condition. He was taken home, when physicians were summoned, who pronounced the injuries fatal and death inevitable. We give some extracts from notes of Mr. Woodman's address, prefacing the narrative with the remark that he spoke an hour and a half, and was listened to with much interest.

Mr. Woodman stated that Nathan (we call him so to distinguish him from the speaker) lay in an insensible condition for seven hours, when the physicians arrived at their opinion. His ribs were wrenched from their place, the spine was twisted but not separated, and one of the large intestines removed from its place so that there was no passage from the stomach. In this condition he could only live fourteen days. He lay until the evening of the 27th, unable to move in his bed, and part of the time partially unconscious. At seven o'clock on the evening of the 27th, in the presence of Dr. Hopkins, a healing medium, Nathan raised himself upright in bed and spoke through the spirit which had him in control: "I am terribly injured and something must be done. It must be done within forty-eight hours or you will see the necessity of it." This was repeated on Wednesday following and the injuries described. And the spirits, speaking through the controlling influence, said, "Now, friends, let the powers present handle him," and he was raised from the bed, and the voices prescribed a poultice which, it was directed, should be placed on a certain point on the system, but it must not remain over an hour and ten minutes. The poultice was applied under the directions of the spirits, the bed tucked up and the patient left sleeping. The room was vacated, and at the close of two hours the wife entered the room and found the bed undisturbed, her husband sleeping sweetly, and the poultice gone. It was found ten feet distant, nicely pinned up.

The speaker went on to say that the patient was examined, through the medium, by Drs. Wilbur, a Prussian, and Lerow, a Frenchman. The power in charge was a female relative called Amanda, all of whom are long since dead. On the 3d of April the influences said the man must be got up and dressed, and he was raised from the bed, twirled in the air, and stood upon his feet. He was dressed in an incredible short space of time by the spirits, and walked about the room. An unbeliever who was in the room, but who knew the attendant in life, was addressed by her and circumstances of their childhood recalled. Two days after an examination and exercise like the above, the patient was left standing at the foot of the bed with his back to the footboard, when he was seized by invisible hands, lifted horizontally over it, and laid upon the bed. At another time those present were put in communication with the patient and medium, and all heard angelic music. The wife left the room, ran down stairs, threw open the piano, and played and sang Italian music, joining with the mysterious voices above; then returned to the room and suddenly recovered her normal state, with no knowledge of what she had done.

The spirits told the attendants that they gave him medicine every night, and applied shower and steam baths, and turned him in bed, (the patient at this time was unable, in his normal state, to move at all.) And this, Mr. Woodman went on to say, was verified in the following manner: On Sunday, April 16, at mid-day, the patient was much disturbed; he had been raised up in bed, and asked for water, which was given him. Presently a goblet was seen, let down from the ceiling, as if suspended by a thread, and stopped at the sick man's mouth. "Drink, Nathan," said his wife, and the contents of the glass were administered by unseen hands. He complained that it was exceedingly bitter, like tansy, and water was given him several times to remove the unpleasant taste. At another time, Dr. Hopkins, the medium, was taken up and carried three times around the room. The speaker described the appearance of colored lights on one occasion.

Once the speaker himself was taken up and thrown several feet across the room. May 7th, after the usual exercise by the spirits, Mr. Woodman was requested to cross the room and take Mrs. Woodman's hand; she held it about two minutes, when she saw a presence in full costume, with features clearly discernable. This was Mr. B.'s mother. There was another presence in the room, but it was not distinct enough for recognition. The same evening they had the manifestation of the spirit hands. Once the curtain fell down as they were about to close out the strong light, but it was replaced by unseen power before any one could stoop to pick it up. This was on the 8th of May. The next day the patient was taken out into the hall by the spirits; there were sixteen of them in the room then, they were told, among whom were Rev. Jabez Woodman and Jabez C. Woodman. The last named appeared to them with great distinctness on a previous day, and afterward wrote at a table. He sat by the speaker when he visited the house and talked to him through the medium, of matters which only they two had any knowledge of. On the 13th day of May the patient, after being "exercised" in the usual manner by the spirits, stood at the foot of the bed. In an instant he was lifted into the air in a horizontal position and laid across the footboard and "balanced" there for several minutes; then he was turned over and the process repeated. On the 16th of May, while the speaker was rubbing the patient's back by direction of the spirits, he was suddenly seized and thrown some distance.

Mr. Woodman in his remarks described with great minuteness the progress of the recovery, and the gradual withdrawal of the unnatural support. We have not followed him very closely, selecting some of the most remarkable incidents to which he and other equally reliable gentlemen were witnesses. He closed his address by presenting his views of the mission of Spiritualism.

DON'T HURRY.—Believe in traveling on step by step; don't expect to be rich in a jump. Slow and sure is better than fast and flimsy. Perseverance, by its daily gains, enriches a man far more than by fits and starts of fortunate speculation. Little fishes are sweet. Every day a thread, makes a skein in a year. Brick by brick houses are built. We should creep before we walk; walk before we run, and run before we ride. In getting rich, the more haste the worse speed. Haste trips up its own heels. Don't give up a small business till you see that a large one will pay you better. Even crumbs are bread. Better a little furniture than an empty house. In these hard times, he who can sit on a stone and feed himself had better not move. From bad to worse is poor improvement. A crust is hard fare, but none at all is harder. Don't jump out of the frying pan into the fire. Remember many men have done well in very small shops. A little trade with profit is better than a great concern at a loss; a small fire that warms you is better than a large fire that burns you. A great deal of water can be got from a small pipe, if the bucket is always there to catch it. Large hares may be caught in small woods. A sheep may fat in a small meadow, and starve in a great desert. He who undertakes too much, succeeds but little.—*Catholic World.*

THE

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Spirit is causation.—"The spirit giveth life."—*Paul.*

"RESOLVED, *That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us.*"

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Our Weekly Issue.

This Number closes Vol. 4 of this journal. Our next issue commences Vol. 5,—publication weekly and the issuing of our paper in special editions for localities where our Central Office and other offices are established. The Central Office of our paper will be in New York City, the great metropolis of this continent, where converge the spiritual, intellectual and financial forces of the country, to a greater degree, perhaps, than at any other point.

An edition of the paper will be issued from our office in Cleveland, as heretofore, as well as from additional offices established at Boston, Chicago, Louisville, Washington and San Francisco. The business arrangements we have been successful in making, necessitate and justify this "advance movement." We shall have able Corresponding Editors and business agents connected with our different offices, so that all matters of local interest will be attended to promptly.

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A. A. WHEELOCK,
152 Broadway, New York City.

The management of the Parker Fraternity course of Lectures, in Boston, have extended an invitation to Mrs. Victoria C. Woodhull, to appear on their platform and deliver her famous discourse on "Social Relations." We were in hopes that before this, the Music Hall committee of Boston would have invited her to address the thousands of Spiritualists who attend those meetings. She would appear there to good advantage.

Southern Sights and Scenes.

Memphis is famous for enterprise, hospitality, magnificent edifices, extensive clothing stores and lean libraries. Not a city book store is stocked as it should be to meet the growing intelligence of the age. Books, quarterlies and newspapers, rather than sermons and lectures, are the public educators. People will read when they will not listen.

The city is alive now with cotton interests. Bales barricade the landings all along the river. The yields have been subjected to the third and fourth pickings. Money seems plenty. The rich are more penurious, however, than those in ordinary circumstances. Oranges are cheaper along the streets than apples. Farmers should turn their attention more to fruit-raising. Grains, vegetables and fruits are healthier and more spiritualizing foods than bacon, or steaks cut from over-heated and diseased beeves. What men eat and drink make up their fleshly bodies; and the spiritual body is made up principally from the ultimates of the primates that constitute the physical organism.

A CHRISTIAN CITY.

Though a comparative stranger, we infer that Memphis is pre-eminently Christian: first, from the number of its churches; secondly, from its club-carrying policemen; and thirdly, because "Jesus Christ" so frequently and familiarly drops from its citizen's mouths, with the prefix "by." Good Mahommedans, relying neither upon "atoning blood" nor the merits of a second person, do not swear. Some Indian Tribes have no profane words in their dialect. Would it be well to christianize them? The Young Men's Christian Association is reported to be in a flourishing condition. A church across the street from Mr. Holmes' residence, crowded with Christian worshippers, frequently kept us awake Sunday nights till midnight. They term it worship. Several "come through" each night—that's what the colored people call getting religion! Listening, we could only catch the words "death," "devil," "hell," "glory," "Je-us," "God," "damnation"! Jehovah, accustomed to such harangues, may have understood what these colored Christians were "driving at"—we didn't. Life is full of puzzles to the pilgrim. No matter—there's an eternity ahead, to unriddle the riddles of time.

HOW ARE YOU?

"Happy as a lark"—such was the common utterance of a Memphis Spiritualist. Beautiful is the daily baptism of good nature. Theology tends to gloom, religion to happiness. Obedience is the twin sister of religion. They are truly "sisters of mercy." Scientists may search, theologians wrangle, and atheists scoff; but religion allied to divine love remains the same. "Pure and undefiled religion" now, as in St. James' time, manifests itself in visiting the widows and fatherless in their affliction, and in keeping one's self unspotted from the world.

One true religious man, alive to the in dwelling divinity of purity, will do more towards elevating humanity than a legion of mere scientists, who selfishly studying the laws of nature, coldly promulgate facts devoid of life and spiritual light. Sympathy is the key which unlocks the human soul; charity, mercy and wisdom educate it. Happiness is the heart desire of all. Then why not take the path that leads to it. Money cannot secure the prize. Fashion fails, and even loving friends are powerless to create happiness for us. The jewel is within—and purity is the passport to its inner temple gate. Once passing the threshold, "our peace flows like a river." We may lose confidence in mortals. Their lips may belie their real purposes. Enemies may momentarily annoy; but they are devoid of all power to do harm, if upon our own soul's altars burn the incense fires of love, justice and moral rectitude.

THE BLUFF CITY.

Our month's stay in this Bluff City of the Southwest, Memphis, has been delightful. Oh, that all my fellow-workers could have the privilege of stopping in pleasant private families! Any place for a sensitive mortal, rather than a hotel or boarding-house, with its dishes of grease and mixtures of magnetisms.

The November beginning was far from promising—only thirty-seven the first Sunday morning in the Opera House, and these seemed strangers to each other. The increase has been rapid. The order is fine; the singing splendid. Thanks to the Memphis choir—thanks to every noble soul that sings the gospel of Spiritualism. The Butts, Holmes, Reids, Merrimans, Fletchers, Campbells, Merrills, are zealous workers. Bro. Hull, able and eloquent, succeeds us. We prophesy for him overflowing houses. This is the first effort in Memphis to sustain regular meetings. It is and will be a success. In our next, we shall tell of Helena and Judge Underwood, of Clara Robinson and the Brinkley College ghost, and the peculiar mediumship of Juniata H. Purdy, a little girl ten years of age.

Henry Ward Beecher in a Spiritual Muddle.

Mr. Beecher, in his sermon yesterday, referred as follows to Spiritualism:

"It is generally admitted that from the very beginning of things this world has been open to the influence of spirits. We can readily believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament. It was taught, both by the Savior and by the Apostles, that both divine and demoniac influences did roll in upon the human soul; and I aver there is nothing men should so much desire—and do so much need—as those divine influences which the Bible teaches have been wafted over into this sphere. That fantastic and false notions have arisen during all ages concerning this spiritual doctrine, does not prove its fallacy by any means. How do men account for the fact that out of the lowest savage animal condition of man there has come this conception of a free spirit and consequent spiritual illumination? This idea was with the race of man as far back as the beginning, and their vague feeling out after light showed then as now their need of it. Of course, mere seeking does not prove the existence of an object, but it shows a need which it is not a part of God's economy to allow. Our Savior asserts the reality of these spiritual influences, and declares it is not possible for men to understand them. It is impossible to interpret a higher sphere to those in a lower; hence this great truth cannot be unfolded in detail as if it were an earthly truth.

"Those living in the present have not so much need of this spiritual help, but for that great part of the race who live in daily consciousness of imperfection, who struggle on in darkness and doubt, knowing not how to comfort themselves, it is the one thing needful. It is the office of the Divine Spirit to inspire and comfort men. There are times when we are all of us conscious of being influenced by a spirit outside of ourselves, and although it is true that this influence transcends our understanding, we are nevertheles able to prepare ourselves for its reception by making ourselves susceptible to spirit presence. If you have a sense of personal communion with the spirit world, believe that God has found you. Do we not long to separate ourselves from mere physical consciousness? Can anybody endure the thought of going down to the grave to annihilation? Is there anything we desire more than a light to shine upon the road that leads to the great beyond? No better argument can be made for Spiritualism than that it settles faith."—*N. Y. Tribune, Dec. 4th.*

"*To the Editor of The Tribune:* SIR,—Allow me to say that in the discourse on Sunday night, a portion of which was reported in this morning's *Tribune*, I did not discuss "Spiritualism" as that term is now understood, but the Scriptural teachings respecting the Divine Spirit. Modern "Spiritualism" was barely alluded to, but without affirmation or denial. If your report shall be interpreted as an expression of my views on the modern doctrine of Spiritualism, I am unwilling to be resposible for its statements. I look with profound interest upon all wise efforts to educe the scientific truth from that extraordinary class of phenomena which have become so common in our day, and to which, at length—in England at least—the attention of men of the highest scientific attainment has been seriously turned. But I have never yet been

convinced that these remarkable modern phenomena originated from the interposition of spirits outside of the human body.

HENRY WARD BEECHER.

Brooklyn, Dec. 4. [*Tribune, Dec. 6.*

The above extracts, which we clip from the New York *Tribune* of the respective dates, Dec. 4th and 6th, would indicate that Bro. Beecher's position in regard to Modern Spiritualism, if interpreted by himself, is just about "as clear as mud."

It is unfortunate for our distinguished friend and fellow citizen, Henry Ward Beecher—*outside* Plymouth pulpit,—that the eloquent divine and most able advocate of Modern Spiritualism, Rev. Henry Ward Beecher—*inside* of Plymouth pulpit—is obliged to use the English language. If Beecher in the pulpit, could only speak in parables, or a foreign tongue, with satisfaction to his hearers, then possibly there might be some intelligent explanation as to the irreconcilable difference between Beecher in the pulpit and Beecher out of it. But, alas! so long as plain English is the medium of communication, common people can understand what well-framed, grammatical sentences convey and mean, as well as a minister.

Take the very first sentence reported from his sermon—"It is generally admitted that from the very beginning of things this world has been open to the influence of spirits." Will Mr. Beecher affirm that so plain a statement as that needs to be "interpreted" by him, or any one else? Or that the sentence has any reference to the "Divine Spirit"? And again—"Our Savior asserts the reality of these spiritual influences." It will be seen that Mr. Beecher did, whether he so intended or not, emphatically set forth the central idea of Modern Spiritualism,—namely: that individualized spirits exist; that "we are able to prepare ourselves for the reception of their influences," "and that this idea was with the race of man as far back as the beginning,"—all of which must be set down as a logical deduction from the spiritual philosophy of modern Spiritualism. It belongs nowhere else. It cannot possibly be made to harmonize with any other theory.

Mr. Beecher, in quoting Bible to prove Spiritualism, and asserting that the idea of communicating with spirits is as old as the race, only reiterates what every well informed Spiritualist has declared to be the truth for years past. Perhaps it does not alter or change the *fact* any more to have Mr. B. declare in favor of a truth, than some poor despised Spiritualists.

Mr. Beecher has presented clearly and distinctly the idea of the existence of spirits and their power to influence us in distinction to the "Divine Spirit," whose office he declares to be "to inspire and comfort men." If there was anything needed as evidence upon that point, we find it in the two important questions: "Can anybody endure the thoughts of going down to the grave to annihilation? Is there anything we desire more than a light to shine upon the road that leads to the great beyond?" What will give us that light, Mr. Beecher? Can any church dogma or creed? Can any system of so-called christian teaching throw any light "upon the great beyond"? None. Mr. Beecher "settles" that point himself, when he declares: "No better argument can be made forSpiritualism than that it *settles* faith!" Spiritualism not only "settles faith," but it settles *all other questions*, as Mr. B. and others will find, although it may be "barely alluded to, without affirmation or denial."

We give it as our impression that the day is not far distant when the distinguished pastor of Plymouth Church will be *compelled* by spirits in his own pulpit, to do something more than "barely allude to modern Spiritualism, without affirmation or denial"! That reporter's table will be a swift witness against you, Mr. Beecher, unless the *whole truth* be told, not as it is in Jesus, but as it is in Nature.

A. A. W.

Christian Absurdity, but no Spiritualist Bigotry.

BY GEO. A. BACON.

In a recent issue of this paper, our associate, and active and energetic Managing Editor, deals with much severity with a case of fraud practiced by some persons in opposition to Spiritualism. After sharply criticising the "Christian" perpetrators, he closes as follows:

> Christianity is the creation of priestcraft and hypocrisy, and has no more connection with the pure, undefiled natural religion, than a highwayman has with honor and honesty.
>
> The day is not far distant, when *Professing Christianity*, (now simply a name for either ignorance or dishonesty,) will be entirely abandoned; and even that silly misnomer, "Liberal Christian," will no longer be used. Honesty and intelligence are commendable. A liberal *man* or *woman* deserves respect, but a *Christian* of any sort is a nondescript utterly useless for man or God, in this world or the next.

From which we as a loving brother, loving truth and justice even more than persons, must demur. We dissent from much in the last paragraph quoted, and regret the haste which gave publicity to such a misrepresentation of the writer's probable meaning. We are not willing to go before the world in defense of such a statement, and think our brother Wheelock would, upon reflection, explain or qualify so sweeping and questionable an assertion. His spirit is far removed from one of misrepresentation, either towards himself or others. Our purpose is simply to guard him in both directions.

Christianity, primitively was not a fraud, but an eclectic philosophy. The corruptions, however, are so gross and numerous; so much has been absorbed of vulgar superstition; so much adopted of mere Pagan ceremonial; so much invented which is purely artificial; it has been so distorted by "priestcraft" and loaded down by "hypocrisy," that the superficial observer fails to discern the Platonic philosophy it embodied. He sees not the Essenian principles of humanity taught by it—and looking at its dogmatisms and externalities only, declares honestly that it has "no more connection with pure and undefiled natural religion, than a highwayman has with honor and honesty."

The first clause of the second paragraph is obscure. We cannot decide whether the term "Professing Christianity" is used in the sense of a noun or a verb. We cannot tell whether we are to understand that professional christianity is a name for ignorance or dishonesty soon to be abandoned, or that the act of *professing* christianity is an ignorant and dishonest practice.

Our opinion of Orthodox Christianity as a doctrinal system, with that of our brother, is not private. As a whole, it is an imposition upon human credulity and patience. "Liberal" it cannot be. Our friend says truly, such a term *is* a "misnomer." But we cannot see that a Christian is a "nondescript." The word Christian defines and describes the person who accepts it as a title. Webster says such a one is "a believer in the religion of Christ." The highest Christian Council declares the religion of Christ to be embodied in the Nicene Creed. Descriptively, then, a Christian is one who believes in Orthodox Christianity.

We are not so familiar with "God" as to know what is useless for him in this or any other world. We are accustomed to think, though, in our reflections regarding the relations of the individual to the universe that

> "Each thing in its place is best,
> And what seems but idle show
> Strengthens and supports the rest."

Aside from these generalizations, we know that in their action "for man," many Christians are so far from being "utterly useless," that they are the most practicable and philanthropic of human beings. We do not imagine our friend conceives or would assert that the Puritan settlers of New England had lived and died in vain, though they were Christians of the strictest and most bigoted character. He would not affirm that many people and organizations of the Orthodox kind, had not been wonderfully useful to Chicago, to Peshtigo and Menominee, this autumn! Christians are anything but nondescripts. They have a character which is recognizable. We repudiate their superstition and despise their narrowness, while the same things are as repugnant in others. But after all, in spite of creeds and churches it may be, in spite of an absurd theology, the manhood and womanhood of the Christian demonstrates itself to be as noble and true as any. The *humanity* in Christians will always make them, as a class, useful, and keep them, as the world goes, good. It would do so if they were Pagans, Jews, Atheists, or Spiritualists. Our brother knows this, and is free to acknowledge it as any one—so this was not really what he meant. Let us continue to attack errors, not seek to disparage persons. *Deeds*, not creeds, save the world.

WHAT WE "ACKNOWLEDGE."

The above kind criticism from the pen of our able associate we respond to with pleasure. Only one thing we regret—that we have not the time to reply to our brother as we would like, being quite as much under the high pressure drive of accumulating cares and business as when we penned the objectionable lines which he quotes.

What "we acknowledge" is this: when we dashed off that sentence about "Christianity being "the creation of priest craft and hypocricy," we did not have the time to study phraseology, elegance of expression or choice of words, hence, did not weigh or analyze our declaration as fully as we have since our brother has so kindly called our attention to it. We have carefully read and re-read every word of it, and we now frankly "acknowledge" that we not only believe it to be true, but that we unhesitatingly stand by every word of the first paragraph, just as printed. Our reasons, briefly, are these:

We understand "Christianity" to be a *fraud* upon humanity—hence, a curse. Our reference to "Christianity" was, and is, as a system of teaching, which commenced as a *fraud*, has been continued as a *fraud* and as now practiced is the most *stupendous fraud* that has ever been palmed off upon the credulity and ignorance of human beings. This Christian teaching, so-called, for its pivotal idea, starts out with the falsehood that man by nature is so vile as to deserve the torments of an Orthodox hell! To bolster up this impudent, lying assumption, Christian priestcraft invented what is most properly termed by the saints, a "scheme of salvation," and a most dishonest, fraudulent "*scheme*" it is—including miraculous conception—a murdered God—salvation only by blood—repentance and forgiveness—dangers of hell-torments and a lengthy residence with the damned—faint hopes of a six by nine heaven secured only by the favor of an angry God, whose hot wrath is poured upon the wicked every day—senseless dogmas and creeds, with the vain pretense, costly dress parade and show everywhere seen as the sum total of 'Christianity," of which we said, and we now reiterate, "has no more connection with pure undefiled natural religion than a highwayman has with honor and honesty."

In saying this about "Christianity," let us be distinctly understood as having no reference to the character of individuals who claim to be Christians, only as they are knowing hypocrites or ignorant dupes of a false system. If the former, they are to be despised and boldly denounced, as did Jesus the hypocrites of his time—if the latter, to be pitied and enlightened by the glorious deeds of humanity, (not Christianity,) as recently seen in the universal response to the sufferers of the Chicago and Northwestern fires!

That great wave of human sympathy submerged every church spire in the land for the time being. No sooner does humanity accomplish one of the most glorious results history has ever chronicled, than the little priests of Christianity, like so many toads after a shower, pop up their heads and croak away from their little creed castles, about the "Providence of God" in destroying Chicago and other places! All such sickening, pious cant, is *purely Christian*! It is nothing else. And to it and all its shams we simply, but earnestly and honestly, oppose our plain declaration.

In regard to the second paragraph, the types have made us say—"professing Christianity,,—when it should be *professed*—also, "but a Christian of any sort," instead of a Christian of *that* sort—a professed Christian, &c. With these, to us, needed and just changes, we stand by the second paragraph.

But whatever our difference of opinion or conviction, we most heartily admire the manly and fair spirit in criticism, our Bro. Bacon has manifested, and sincerely thank him for the words of wisdom he has penned, merely reminding him, in conclusion, that, perhaps, the God he did not feel himself on familiar terms with, may prove to be, after all, the Deity described by the Hindoo skeptic when he said:

> "For aught that my eye can discern,
> Your God is what you think good,
> Yourself flashed back from the glass,
> When the light pours on it in flood."

ONCE BEFORE.

Once before, this self same air
Passed me, though I know not where.
Strange! how very like it came,
Touch and fragrance were the same:
Sound of mingled voices, too,
With a light laugh ringing through;
Some one moving—here or there—
Some one passing up the stair,
Some one calling from without,
Or a far off, childish shout—
Simple, home-like, nothing more,
Yet it all hath been before!

No. Not to-day, nor yesterday,
Nor any day. But far away—
So long ago, so very far.
It might have been on other star.
How was it spent? and where? and when—
This life that went, yet comes again?
Was sleep its world? or had it death?
I ask myself with bated breath.
Ah! never dream had power to show
Such vexing glimpse of Long Ago.
Never a death could follow death
With love between, and home, and breath.

The spell has passed. What spendthrifts, we,
Of simple, household certainty!
What golden grain we trample low,
Searching for flowers that never grow.
Why, home is real, and love is real:
Nor false our honest high ideal,
Life, it is bounding, warm and strong,
And all my heart resounds with song;
It must be true, whate'er befall,
This, and the world to come, are all—
And yet it puzzles me—alack!
When life that could not be, comes back!

The Rights, Privileges and Immunities of Men and Women.

BY MICHAEL COLLINS.

Much is being said in these days of Progress and Reform, upon the rights and privileges of men and women, politically; and what the relations are that they sustain to the great system of human governments, as they exist in civilized life. Now, in order to judge understandingly upon this question, we need to ascertain what those rights are, from whom they are received, and to whom we are responsible for the use of them. A very slight reflection must convince every intelligent mind that there are certain elements that go to make up the human mind, that are very exalted and aspiring in their nature, and render us akin to God and holy beings. What those are, and the source from whence they are derived, is our next inquiry, and in my political life and experience, I have never found any better exposition of them than that given by the illustrious patriot of revolutionary days, Thos. Jefferson. He, when appealing to the civilized world for the justice of the course adopted by the Declaration of Independence, has given to the world the most comprehensive and significant expression that it is possible for words to embody, in so small a compass. He says: "We hold these truths to be *self-evident* (requiring no argument to demonstrate them,) that all men are created free and equal, and are endowed by their *Creator* (not by any government) with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." Now, here we have the knowledge of what the rights of men and *women* are, and where they get them. They are not dependent upon any government for the possession of those rights, for they are *inherent* in the human mind, and go to constitute the immortal man. Here is the simple solution of what men and women are, and where they get their rights from.

Now, to secure those rights (not to create them,) governments are instituted among men, deriving their *just* powers from the consent of the governed. Here is what we want a government for, and for which we give up certain individual rights, for the benefit and safety of the great whole. How has this great principle been carried out, in relation to about one half of all the citizens of this great Republic, with all its boasting about universal liberty? Governments, instead of *securing* these rights to the female part of our community, has been "instituted" to *deprive* them of those rights that God has given them, thus rendering them, politically, as dependent upon the male part of the community for the exercise of those rights, as the slaves of the South were before their emancipation. The question for us to settle is—Is this carrying out the immortal principles of the great patriot, that he published to the world as a God-given right? I think not. And were it in my power, I would give to *every* citizen of this great Republic their full and unlimited political rights—rights that I enjoy myself—without regard to sex or color, and thus emancipate that noble part of creation, Woman, free from that unrighteous bondage they have endured for ages past. This I regard as *right;* it is the doctrine of the greatest Being that ever graced humanity, who has told us: "*All* things whatsoever ye would that men should do unto you, do ye unto them, for this is the law and the prophets." Hence, I say give to woman her rights, and thus carry out the Fourteenth and Fifteenth Amendments to the Constitution.

Let us look at woman's *legal* rights, as they now exist in our Code of Laws, and here at the outset we meet the great tyranny of "Taxation without Representation." This was the obnoxious principle complained of by our revolutionary fathers, to get rid of which, they spilled their blood and devoted their treasure; and strange to say, that after having obtained their rights at so great a cost, they ignored one-half of the race, in the application of its benefits to woman. Now, what are the facts in the case? I have before me the Report of the Tax Commissioner of this little State of Massachusetts, and the total number of females taxed in cities and towns is 33,960; total amount of taxable property owned by them is valued at $131,683,396; total amount of taxes paid on it at 1½ per cent., $1,927,653. This great amount of property owned by females, and on which they pay but a fraction less than $2,000,000, as taxes, gives them no voice in the laws of the government for which they pay such a great sum to support. If this is *true* Democracy, I wish to be delivered from it. I hope ere long to see "liberty proclaimed to all the inhabitants of the land," and women, as well as men, enjoy the rights that God has given them, without "let or hindrance."

We will take another view of the case, in regard to the *Social Rights* of women, as they exert them by the all-controlling law of public opinion. Now, if we go back to the creation of man, we find that it was early discovered that it was "not good for man to be alone." Hence a woman was created for man, and they two were to be *one*. If words mean anything, I suppose their rights and privileges were to be one; but in practice it seems to have been far otherwise. But leaving these ancient laws and practices, and looking at the present state of society, I think it will not be doubted by any candid mind, that the union of the sexes in what is technically called marriage, involves the happiness or unhappiness of the sexes to a greater extent than any other condition of human life. And what is passing strange in the case, is, the woman has only a negative or passive power of action in the matter, while the man, who has no greater interest in the contract than the woman, can go out into the world unrestrained by the laws of public opinion, and make his suit to whom he pleases; and if unsuccessful in one attempt he can make another, and so continue to the end of his existence, if he pleases, while the woman must remain silent and passive in regard to making any overtures or proposals in this all-important subject. This is a cruel limitation of their native, God given rights, which gives to every human being the unabridged right to the "pursuit of happiness in life," &c. Were those instruments removed and women left free to act in this matter, as men now are, there would be far less trouble about divorces than there now is. Unions would then be truer and better formed than they now are. At present many women enter into that relation with a half-hearted devotion to it, fearing that they may never have an opportunity to do any better, and the result is frequently—instead of love and harmony—disgust and unhappiness, through the continuance of the union that should have produced happiness. But alas! trouble and woe is usually the result of such "half-hearted" unions.

It may be asked, What is to be done? Why, simply "do as we would be done by," and let public opinion award to the woman the same rights in this regard as are now enjoyed by men, viz: to go out into the world and make such overtures and proposals as her wisdom and discretion may dictate in this matter. Then liberty, justice and equality will not be unmeaning terms in this case, but realities, which every human being has a right to claim, by virtue of their existence, and the rights that God has given them.

Eastham, Mass.

Societies and Media in London, Eng.

BY J. J. MORSE.

Though England is in many respects behind America in the matter of organization, yet she has much to be thankful for; and the dim but towering forms of coming events that cast their shadows before, clearly point to a future when the divine principles of our heaven born gospel shall shine a radiant light throughout the length and breadth of "Merrie England."

Considering the native conservatism of the English people, and their love for institutionalism, it is a matter of sincere congratulation when we see the immense strides that the Spiritual Philosophy has taken during the past ten or fifteen years; and never before did the subject awake that keen interest and excitement in the public mind that it does at this present moment. The tone of the press is being slowly but surely revolutionized, and that which was but a few months since cause for ribald jest, is now treated respectfully, and except the ephemeral "bustings" of a few fanatics, Spiritualism bids fair to assume its true position as *the Great Reformer!*

Though comparatively in smooth water, and in sight of the harbor of peace, it behooves us well to keep a sharp look-out for any possible contingency that may arise in the shape of a squall or a sunken reef, and to have our side-lights of truth and love continually trimmed and brilliantly burning, not omitting due attention to the light at the mast-head—the light of our spiritual manhood,—which *must* be kept pure and undefiled; and equally important it is that we forget not the stormy past, profiting alike from its errors and successes.

As a certain amount of concerted and united action is essential to the progress of all movements, it is not to be wondered at that English Spiritualists should have, with varying success, endeavored to organize; but owing to some integral incompatibility, the organizations of the past have dissolved into thin air, (which was perhaps owing to their vapory notions of the genius of Spiritualism) and left not a wrack behind; and the oldest organization in existence now, is that of the Spiritual Institution and Progressive Library, the presiding genius of which is James Burns, who I have no hesitation in saying is the most energetic and enterprising man connected with the movement in this country. This institution contains a Library of over a thousand volumes upon Spiritualism and kindred topics; a reading room stocked with all the leading Spiritual periodicals, English and foreign; rooms for seances, receptions, &c. It is, furthermore, the center of the movement in England, and from it is issued the spiritual literature of this country, among which may be found one of the oldest spiritual serials published, viz: the "Spiritual Magazine," also a sterling

monthly entitled "Human Nature," and a weekly paper, "The Medium"—to both of which I earnestly commend my American cousins. "The Medium" is to us what the "Banner of Light" is to you. We have also a very excellent monthly paper called "The Spiritualist," which meets the requirements of a large class of the community, contributions appearing in it from time to time from the pens of A. R. Wallace, the eminent naturalist, and C. F. Varley, the justly celebrated electrician and F. R. S., and other writers equally celebrated. I cannot over estimate the importance of an institution possessing these instrumentalities, or the responsibility attached to the head of the establishment in dissecting and administering them, in which arduous duty he receives most efficient assistance at the hands of his genial partner, whose happy face and kindly manner reflects a glow of happiness on all around.

The next oldest organization in London is that at Clerkenwell, and for three years and upwards they have held weekly seances, free to the public, on Thursday evening, in St. John's Temperance Hall, Corporation Row, Clerkenwell. Sometimes a lecture or festival has occupied the place of the usual seance. The good effected by this Society is incalculable. Mr. R. Pearce, a most excellent young man, is the Secretary. The Dalston Society, like the Clerkenwell Association, has done a great deal of good by introducing Spiritualism in the North of London. They secured the services of Emma Hardinge for a public lecture in their district, which was a marked success.

In the course of the last eighteen months, two Associations were established—one at Brixton, a southern suburb, and one at Kilburn, a western suburb, of London—but owing to certain internal incompatibilities they have become *non est*, though each effected a considerable amount of local interest in spreading our philosophy, developing media, holding circles, and diffusing books, tracts, &c., upon the subject.

As this article would be incomplete without a notice of London media, I submit the following list of those that occupy public and semi-public relations to the movement, not forgetting to mention that hundreds exist that refuse or dislike to be identified with the matter in a public manner: Joseph Ashman, 7 Cambridge R'd, Kilburn, Healer, and his wife, Elizabeth, Trance Medium; C. W. Pearce, a very earnest worker and impressional Medium, living next door to J. Ashman, No. 6; Mr. and Mrs. Bird, 98 Lothian R'd, Brixton, both Test Media—one tilting and the other clairvoyant; Mr. R. Cogman, Trance Speaker in foreign tongues, 22 New R'd, White chapel; Miss Keeves, Trance Speaker, 80 Antil R'd Row; Mr. G. Robson, Musical Medium and Trance Speaker; Messrs. Herne and Williams, Physical Media for the spirit voice, levitation, transportation of ponderable bodies, &c.; and the writer of this article, Trance Medium and Lecturer, 15 Southampton Row, Holborn, W. C. The above afford a not insignificant support to our cause in public, and with their diversity of gifts supply each grade of inquirers with food suited to their requirements; and through these and other media our angel friends are enabled to make us, in the words of the poet Longfellow, understand that

"The spirit-world, around this world of sense,
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

The average salary of a minister in Denmark is one hundred and fifty dollars a year, and in Sweden one hundred and ten.

The most eloquent preacher in Italy is said to be a monk at Sorrento, who has separated from the Church on account of the infallibility dogma. His name is Fra Girardini.

Letter from Eli F. Brown.

CROWN POINT, Ind., Nov. 25th, 1871.

EDS. AM. SPIRITUALIST—Since I last wrote to you I have been almost too busy to do anything else than talk to the audiences I have met, and do the *work* that has come in my way. I have held meetings during the last three weeks at Winchester, Camden, West Grove, Mont Pelier, Hartford, La Porte, Crown Point and Lowell. In all of these places I find much interest in all manner of general reform, but it seems to me that much of the practical usefulness of our views and of those who entertain them, is *lost* in the individualized possession of them rather than in that full blessedness and profit which would come to humanity by orderly and systematic co-operation of effort and interest. The *how* to bring about this more fruitful state of things, is to me a study, but as yet is beyond my "ken." Can you give me "light?"

At West Grove I spent several days in one of the most interesting Lyceums I have yet found—and let me say here, that from the way *I* see things, the West Grove Society, because of its active Lyceum, is doing more real practical good for humanity than are all the Spiritualists in all the places I have visited in the last three weeks in which there are no Lyceums—so much for one Lyceum—so much for the practical value of the "New Departure" in all comparatively useless Societies.

At West Grove there are a score of young men and women who, because of their present Lyceum experience, will in a few years be able and suited to take the greatly needed position of officers and leaders in their own and other Lyceums.

With due regard for theories, in respect to organi zation and spiritualistic interests, I have much more regard for what I *see* and *know*, because of my seeing. *Spiritualism will grow strong most rapidly by organization in the interests of Lyceums*—such Lyceums being of a liberal, comprehensive, progressive character, as is intended in the true idea. I for one can find little else of an enduring character, around which to unite the exceedingly diverse nature of Spiritualists and Freethinkers, in any locality.

We find much work needing to be done; few who will take the trouble to do it. Little pay, in the all needful thing—money, for those who do work.

We are exceedingly glad to know that the AMERICAN SPIRITUALIST is soon to appear weekly. We can most heartily say, *good for the* AM. SPIRITUALIST, better for Spiritualism, best for the general advancement of human reform and intelligence. ELI F. BROWN

Voices of Correspondents.

ROCKWOOD, Rowe Co., East Tenn.,—E. B. Coles writes: that he has lived there some three years, and finds that it is no small task to introduce Spiritualism in that section; he says, "I have not been idle; have been circulating papers, your excellent paper and others. My wife is a very good medium, and has been for a number of years. (I held the first spiritual seance that was ever held in Hammonton, N. J.) We held our first public seance here some two weeks ago, with better result than we could hope for; and now we hold one every other night, with a crowded house. A young lady seventeen years old, is being developed and bids fair to become an excellent test medium." Verily, "God works in a mysterious way, His wonders to perform." We hope to add new subscriptions to the AMERICAN SPIRITUALIST. Enclosed find $1 for the *Lyceum Banner*.

DU PLAINVILLE, Wis.—M. J. D., writes: "THE AMERICAN SPIRITUALIST has been a welcome visitor to us for nearly a year, and we cannot do without it. Enclosed you will find subscription for another year. There are a few live Spiritualists in this direction. One of our number passed on to the Summer Land a few weeks ago. His friends applied to a Christian society for the use of their church to hold the services in, and were refused. (I may say the church had but few members, and depended on outsiders to keep them above water.) This roused the indignation of the whole community. The society had a Sabbath School anniversary soon after, and it proved to be nearly a failure. They acknowledged the reason. We had a very beautiful funeral discourse by Sister Severance, of Milwaukee, in the school-house."

DEANSVILLE, Wis.—A subscriber writes: "Enclosed find $2 50 to renew my subscription for the AMERICAN SPIRITUALIST. It is one of the brightest stars in the East, and is shedding its rays of light over the West to a considerable extent, and I trust it may continue to shine. I have taken the dear old *Banner* for twelve years, and the SPIRITUALIST from the first number. Have never read one of them, being nearly blind, but, thank God, I have these that can read them for me. With the help of good angels I am able to heal the sick."

MCCONNELLSVILLE, O.—Our brother Dr. W. N. Hambleton writes us: "The glorious cause of Spiritualism is still progressing here. I have given five or six lectures here and in this vicinity, on the subject, since my return from the East, and have succeeded in eliciting considerable inquiry. I went out, two weeks ago, to Amos McDaniel's, near Amesville, in Athens Co., to see the spirit pictures on his windows, which have been witnessed by many hundreds of persons within the last two months. The pictures look much like somewhat faded daguerreotypes, and while they would be hard to positively identify (with my powers of vision), yet one can easily trace very strong resemblances to familiar faces I think no one has visited the place who could not see at least one or two faces, while other persons at the same time would be able to see a dozen or two, and at four or five different windows in the same house."

FARMINGTON, O.—E. F. Curtis writes: "I cannot tell you how pleased I was to see the announcement in the last AMERICAN SPIRITUALIST, that the paper would be published weekly after Jan. 1st, 1872. Two weeks is too long a time to wait for a spiritual paper. I am certain your list of subscribers must increase with this arrangement; and then the offer of *Woodhull & Claflin's Weekly* should be a great inducement to secure subscribers. I know something of your labors, Bro. Wheelock, to sustain your paper; and I hope, as a final result, you will "secure an hundred fold (pecuniarily) in this world; and in the world to come, life everlasting." And I think you will. Resolved, First,—That the earth belongs to the saints, Second,—That we are the saints. I send, herewith, $2.50."

LEROY, N Y.—B A. Beals salutes us from that beautiful village, and says: "I am engaged to speak this and part of next month in this place. I have but just dropped down among my good friends here, but as far as I have greeted them, find that the cause of Christ is progressing and filling the hearts for an *outward* move. This, like all other towns, is cursed with priestly intolerance, and as the glorious truths of Spiritualism become more and more familiar to the common people, the bitterness of the church is manifested in public denunciations and curses. But notwithstanding this opposition by bigoted minds, we are receiving the angel guests of peace and good will to men, which giveth eyes to the blind and ears to the deaf. I felicitate you upon the progress of your paper as a weekly visitor, and *prophesy* for it a glorious future. Enclosed find money for new subscribers."

MANKATO, Minn.—L. B. E. pays the following just tribute to Mrs. Hardy, and the manifestations of spirit presence given through her mediumship: "Among the many mediums in this country, for spirit communications and tests, there is no one that surpasses Mrs. M. M. Hardy, 125 West Concord Street, Boston. Her powers are so rare, and the tests through her so convincing, I feel it a duty to give inquirers her name, and residence, that they may have their doubts removed by visiting her. I have long known her, and often attended her public seances, two of which she holds each week, to accommodate the many that could not otherwise witness the marvelous manifestations that occur in her presence;—and I know whereof I speak. She passes into a trance state, her eyes entirely closed all the while, and when her rooms are crowded with visitors from all parts of the country,—entire strangers to her and each other—she calls out a visitor by name, and delivers a message from some spirit friend (it may be a father, mother, sister, or child), giving aloud and promptly the name, and generally the names of many others related, with facts and circumstances known and acknowledged to be true to the letter. In the course of the sitting, a score or more of the visitors would receive messages, and their spirit friends fully identified; and in all cases the full names repeated. I never knew a single person deny the truthfulness of the message. I have seen there as many as a hundred crowded into her double parlors and entry, and this crowd, I am told, is generally kept up through the season. She is looked upon as the best medium in Boston for this phase of manifestations. Her time is all so occupied, that those who want a private seance are obliged to make the engagement days beforehand. I can vouch for her sincerity in all she says or does; and any honest inquirer, by calling on her and obtaining a sitting, can not fail of tests to satisfy him. It would afford me pleasure, if I had time, to give some account in detail of the wonderful revelations from the spirit world, that I have been a witness of there,—and perhaps at another time I can do so.

Gen. Grant's Message.

Those of our readers who are at all interested in such matters have doubtless perused the Message of President Grant, and passed their individual judgment upon it, according as its merits or demerits struck their mind. But none who have not seen the characterization which appears in the regular party newspapers, would be likely to believe such a disparity of views could exist on the part of intelligent men concerning so simple a matter, and all because supposed devotion to party ties render it necessary. From the most extravagant expressions of lavish praise, we are treated to the extreme of vituperative denunciation—in both cases without discrimination, candor or honesty. The valuelessness of such partisan criticism is enough to disgust whoever pretends to a particle of independence. Even politicians themselves despise it when one of their own number is guilty of its exhibition. The feeling that recognizes honor among thieves and respects it, is equally free to condemn such political huckstering.

The shibboleth of parties to-day demands of men, and women too, something more than shouting an obsolete party cry and villifying an opponent.

Measures of reform are before the people which call for their best and highest thought. Let those interested in political matters exercise their minds in the elucidation of those problems which concern the welfare of the whole country, and not expend their strength upon belittling trivialties. The times require principles and their consistent exponents. Progress in the right direction. S. A. B.

Victoria C. Woodhull as a Lecturer.

Mrs. Woohull's recent lecture trip through the cities of Rochester, Buffalo, Detroit, Cleveland and Pittsburg, demonstrated not only the great interest which the public feel in the vital questions this brave champion of new and radical ideas is pressing upon public attention, but settled the question of Mrs. Woodhull's powers upon the rostrum. Of course, certain *over-virtuous* editors of certain papers, who are known in the community where they live, *not to have any virtue to spare*, waxed hot with indignation at the prospect of having a woman come to their city, so "bold" as to dare to tell these self-appointed, quill-scribbling guardians of morality, some plain truths about the practices of men which they, of all classes in the community, manifested the most unwillingness to hear! Only the wounded bird flutters.

Wherever Mrs. Woodhull lectured she received most attentive and respectful hearing. Her audiences were not of the mob class. The most intelligent and highly cultured minds in the community listened to her clear, logical argument in favor of woman's suffrage, with mingled admiration and wonder that plainly said "certainly all the fools are not dead yet, or there could not have been so many vulgar lies and slanders sent broadcast about a noble, earnest, high-minded, intelligent woman as we find Mrs Woodhull to be." Such the universal verdict of fair, honest listeners, wherever she spoke; her lectures were a grand success and made her hosts of friends.

A Spiritualistic "Miracle."

Through the kindness of a friend in Maine, we are put in possession of the article appearing on our fifth page, under the head of Phenomenal, from the *Portland Press*. The published recital of these manifestations deeply interested us, because so well acquainted with some of the parties mentioned. During two or three monthly engagements in Portland, our stopping-place was at the hospitable home Jabez C. Woodman. All the individuals named are distinguished and highly intelligent citizens. Reading the account, is not one reminded of Jesus' words —"and greater things than these shall *ye* do, for I go unto my Father."

PERSONAL AND LOCAL.

J. K. Bailey is lecturing in Wisconsin.

Moses Hull is lecturing in Memphis this month.

Cephas B. Lynn is speaking this month in East Saginaw, Mich.

Mrs. Cora L. V. Tappan is engaged to speak regularly in Lyric Hall, N. Y. City, (on 6th Ave. and 42d Street.)

Mrs. H. F. M. Brown lectured in Painesville, O, Sunday, Dec. 10th. Her present address is 132 Woodland Avenue, Cleveland, O.

Mrs. S. E. Warner is now in Vineland, N. J. She goes to Milan, O., the first of Jan. to speak for six months. Her address will be care of Samuel Fish, Milan, O.

E. S. Wheeler will speak the two last Sundays of Dec. in Painesville, O. He is engaged for Jan. in Louisvillle, Ky., Feb. in Memphis, Tenn., and March in Topeka, Kan.

N. Frank White is speaking in Apollo Hall, N. Y., this month. During Jan. he will speak in Vineland, N. J., Feb. and March in East Saginaw, Mich, and April and May in Port Huron, Mich.

Victoria Woodhull attended the Bostonian wing of the Woman Suffragist's Convention held in Washington the other day. The daily papers state that her presence was like a "wet blanket" to the convention. Verily, of what *quality* is the virtue of this virtuous wing of suffragists, if the presence of one "Free-Lover" becomes a "wet blanket"? Would *two* Free-Lovers deluge the virtue of the Boston wing?

The friends in Fredonia and Laona, N. Y., recently made a donation party for Bro. Lyman C. Howe and family, at the residence of Geo. Rood, Esq, in Fredonia. Their large and commodious house was filled, and a very pleasant time was had by all. We are pleased to learn that the result was a very generous collection of greenbacks, and some articles "handy to have in the house."

J. M. Peebles' address for Dec. and Jan. is 80 Camp Street, New Orleans, La. The *Banner of Light* says:

"Mr. Peebles has just closed a month's labor in Memphis, Tenn., where he was cordially received, and his discourses were listened to with marked attention, and appeared to gratify rather than displease, though he preached undisguised Spiritualism. The audiences increased till the Opera House became packed The papers gave long reports of his lectures without abusing the speaker. Mr Peebles, in thus boldly introducing publicly the truths of Spiritualism among the Southern people, is sowing seed that will ripen into a glorious harvest of blessings for our Southern brethren."

C. I. Thatcher, Conductor of the Cleveland Children's Progressive Lyceum, has gone to Ann Arbor, Mich., to attend the course of Lectures before the Law Department of the University. The Lyceum will miss him greatly, for he was an exceedingly capable and efficient Conductor, and greatly beloved by all the members. We wish him success wherever he may go. His place is filled by Wm. H. Price, formerly Musical Director, who is a young man of much ability and a favorite with all.

The Lyceum Banner.—This well known, excellent children's paper has made its appearance again, and it must gladden the hearts of its many friends to know that in spite of the sad havoc which the "fire fiend" made in Chicago, the *Lyceum Banner* "still lives"! With the coming of the *Banner* to each Lyceum and reader of it, let there be a renewed exertion in getting additional subscriptions, by all interested in the success and maintainance of this much needed little paper for the children. The subscription price is only $1 00 a year. There are thousands and thousands of Spiritualists who have not given one farthing to Mrs. Kimball, as a donation, while she has *lost all* by the fire! If such persons will not make a small contribution to one so worthy, and to aid a cause which they profess to hold so sacred, can they do less than subscribe for the *Lyceum Banner*, and get everybody else to "go and do likewise" that's possible? Remember, we send the American Spiritualist, *Woodhull & Claflin's Weekly* and the *Lyceum Banner*, one year for $3.25! Single subscriptions to these three papers separately, for one year, amounts to $5.50. By ordering the three of us, $2.25 can be saved. Think of these inducements, friends, and send names of new subscribers by the thousand.

We learn by a private note from the Publisher of the *Iconoclast*, of Washington, that the publication of that sheet has been suspended, which we learn with regret. It was laboring earnestly, intelligently and effectively for the cause of Mental Freedom and Rational Progress. We often feel well nigh ashamed of Liberalists and Spiritualists, for the meagre support which they give their distinctive and meritorious journals—than which none are doing a greater service to the well being of humanity. The progressive interests of the country can illy afford to lose the outspoken word, gathered knowledge and active sympathy of a single soul, in the furtherance of its divine behests. Therefore do we experience only pain when we learn of the cessation of any auxiliary, the continuance of which, though ever so little, helps push the great work forward.

Complimentary.

The following testimonial was written at the request of the Children's Progressive Lyceum of Cleveland Ohio:

Cleveland, Dec. 12th, 1871.

Our Lyceum has just experienced a great loss in the resignation of our much esteemed Conductor, Mr. C. I. Thatcher. He has left us to pursue a course of studies at the University at Ann Arbor, Mich., and has left a sad vacancy. He has been connected with us nearly two years in our blessed Lyceum work, and during that time has labored nobly with us and gained for himself a place in our hearts by his unlimited kindness, and in our memory by his many good deeds. In all the trials which have beset us, trials from within and without, he has never failed us, has never hesitated at any sacrifice required of him, but instead, been eager for our advancement when his own interests demanded his attention. He has given up important business engagements and devoted his time freely to us His has never been the voice to urge others forward while he was idle, but ever foremost in every undertaking has he been. His pecuniary aid to us was great, and more, we fear, than his own personal interest would allow. Not only in presenting us our beautiful Targets, but in, every way that we have needed pecuniary relief, he has given generously. He has worked for the cause with an undivided heart, and the wish to promote the good work throughout the State, led him to suggest the idea of the Union Picnic held in this city Sept. 19th, 1871, which was such a success. He has planned for us with a keen foresight, and has left our Lyceum in a flourishing condition.

Our wishes are for his success in the new fields of labor before him, and we shall gladly hail his return to us.

In his farewell he says, "There is a sweet, holy satisfaction which comes to those who work for the advancement of others." O, may that satisfaction be his, attended by our gratitude, and may pure angels guide him onward and upward "unto the perfect day."

Emma S. Allen.

Every Saturday says, editorially:

High as is our admiration of the men of science of our day, we think they are all more or less smitten with the madness of creating the world after their own intellectual image. They are, as far as they depart from the facts they have discovered and demonstrated, mere quack doctors and retailers of universal panaceas to allay the curiosity of the average human mind."

True of the men of science who deny everything not within the imited range of their vision; asserting that there is no God, no truth in spirit manifestations, and that mind is simply the outgrowth of matter. Better be born blind – mentally blind—and remain so through life, than to have all the senses active only to subject the soul to what they can only comprehend. Aggregate the atoms of matter, call it nature and worship it. Let us aggregate the atoms of mind, and call it God and worship it. The physical universe can be dissolved easier than a single atom can be destroyed, for that, like the soul, is absolute, and consequently eternal.

SPIRITUAL MANIFESTATIONS IN HENRY WARD BEECHER'S CHURCH.

A recent number of the New York "Herald" contains the following account of demonstrations made in Mr. Beecher's Church. The statement was made to the Herald Reporter by a member of the Church:

"There have been involuntary seances at Plymouth Church for a few weeks past, and the developments have been interesting in the extreme, for the reason that there was not the slightest chance for collusion or deception. No sane person could possibly desire to get up an excitement surrounded by a serious circle of sober Congregationalist deacons and directors under Mr. Beecher's nose."

"Go on; this is geting interesting"

"You know there are three reporters' tables standing against Mr. Beecher's platform. The middle table, directly in line with Mr. Beecher, is an innocent looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long pre-sermon prayer. As he uttered the words 'Let the whole earth learn the power of love, such as brought Christ to earth to die for men,' the table moved slowly and deliberately towards one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. They had evidently seen table-moving before, but not prepared for a seance in front of the immense congregation of Plymouth Church. Their eyes said plainly, 'What shall we do if this table keeps moving?' But keep moving it did, back and forth, with a slow monotonous slide, till the prayer was finished, and then it gave three emphatic taps by way of 'amen.' 'Undoubtedly somebody upstairs indorses Beecher,' said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares and troubles, but each stanza closed with this line—

As my day my strength shall be.

When that line was sung the table tipped so that the pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start and a look of horror that to lookers-on was irresistibly comic. They controlled themselves perfectly, however, and took their paper upon hymn books in their laps and began to write. Meaning to do their best, they all moved back, so that not the hem of a garment touched the table. They even laid their gloves upon a projecting rim of the platform. Mr. Beecher preached one of his most radical sermons that day. He spoke of the power of brotherhood and of the love that hopeth all things, believeth all things, endureth all things. He spoke of the cruelty of society in its prisons and all its disciplinary machinery, and deplored that self-sacrificing love alone could regenerate the world. The table seemed alive. At the very point where a Radical reformer would have wished to applaud, the table would rush with great force towards one of the reporters and then travel to the opposite one, as if to say, 'That's so; that is the truth.' That the table was not touched by even the reporter's raiment during the sermon I would take my oath before any court in the country."

'How long did this go on?'

"Until the church closed for the summer and one or two Sundays after the re-opening."

"How do you account for it?"

"I suppose the reporters all to be more or less mediumistic."

"What do you mean by mediumistic?"

'So organized that spirits can penetrate their atmosphere. Mr. Beecher has the same organization, only in a greater degree, and he stood where he could form a part of the circle. There were well known Spiritualists in the immediate neighborhood, and the conditions were right for manifestations."

"You never heard any rappings there?"

"Yes; once. During the whole of one sermon there were low but distinct raps, not in the table, but in the platform. Mr. Beecher must have heard them if he had not been so earnestly engaged in his sermon."

"How do you account for the cessation of the manifestations?"

"The thing was attracting so much attention that the reporters had decided to leave the table and sit separately in the audience if it went on, and I suppose (of course I don't expect you to agree) that their spirit friends didn't wish to annoy them, and so they restrained their wish to communicate. All this seems to you almost, or quite, incredible. For my own part, I am unable to understand the difficulty which people have in believing these things. The Bible is full of spiritualism. The Old and New Testaments speak constantly of angels appearing and of devils possessing. It is no new thing, and the sensible plan is to take the gold, if any is found after patient, scientific investigation, and throw aside the dross. It is for the philosophers to get out the wheat lest the weak swallow husk and all, and great mischief be done."

New Books.

As we near the close of the year 1871, we call to mind with much pleasure the addition to Spiritual literature which the enterprising firm of Wm. White & Co., Boston, have recently sent out to the world with the seal of their imprint, which is a sufficient guarantee that the books are well printed: Federati of Italy, Poems of Progress; Radical Rhymes; Spiritual Pilgrim; Looking Beyond; Mayweed Blossoms Vital Magnetic Cure, and The Temple,—all of which we are glad to know are having a large sale.

We can fill orders for any of the above named books, or they can be obtained of the Publishers, Wm. White & Co., Boston.

AN ADVANCE MOVEMENT.

With more satisfaction than we can readily find words to express, do we announce to our readers and friends that we have completed arrangements to commence the *weekly* publication of the AMERICAN SPIRITUALIST, Jan. 1st, 1872.

We promised this result from the first, as soon as the financial prospects of the paper would admit of it. With the cheering prospect of enlarging the influence and usefulness of our paper; the pleasure of visiting our present readers, and probably thousands of new ones, every week; and the fact that we long ago banished from our vocabulary all such silly words as *fail*,—induces us to say that our ADVANCE MOVEMENT simply means SUCCESS!

The friends and patrons of this journal, who have been its readers since our connection with it, well know the financial and other struggles through which it has come to its present position. Those upon whom fall the labor and burden of carrying the enterprise forward to success, realize it still more.

Though it may not be necessary to call the attention of our subscribers to the ceaseless toil incident to such a work as this, still it may do no harm to "stir their pure minds by way of remembrance" of the sacrifice which has already been made in time, labor and means, to make THE AMERICAN SPIRITUALIST what its friends desire to see it. Besides, we probably now have hundreds of readers who *know* very little about the life-and-death struggles through which this paper has passed—that it might reach its present enlarged, prosperous condition.

YOUR EARNEST ATTENTION, THEN, OLD FRIENDS AND NEW, WHILE WE STATE OUR CASE TO YOU FRANKLY AND PLAINLY.

Over two years since, we took charge of this paper. Called suddenly and unexpectedly to its management, we have fulfilled the promise then made to our readers, that we would enlarge and improve our publication, and as soon as the increase of our subscription list would justify, we should issue our paper weekly.

We well remember how timorous some of our best friends were, when we took hold of this enterprise. All seemed to doubt the possibility of establishing permanently a public journal advocating an unpopular cause, without money. Our money capital was too small to excite envy, jealousy or hope with the doubters. Although our paper, then half its present size, was but a dollar a year—to be on the safe side,—many subscribed for three months only, while some more courageous ventured to risk it for six months! We rather suspect the doubts of our friends upon that point have all been removed. If they have not, we say now as then, "wait a little longer," and you shall see.

Succeeding in this enterprise, we have made two enlargements of the AMERICAN SPIRITUALIST, so that it is now the largest Spiritualist paper published.

Having received assurances by the almost universal renewal of old subscribers, together with a continual and steady increase of new ones, that our paper is rapidly increasing in favor and circulation, we have determined to *publish it weekly after January 1st.*

Every reader of our paper should remember that this will DOUBLE OUR EXPENSES, and that they can only be met by a corresponding INCREASE in our circulation. How is this to be done? Every one of our readers should ask themselves seriously this question, and especially those earnest friends who have inquired many times during the past year, "when will THE AMERICAN SPIRITUALIST come to us every week?"

We answer the question, "how is the additional expense to be met," by asking *every one of our readers* to make it their ESPECIAL BUSINESS to get us, at least, ONE NEW SUBSCRIBER before Jan. 1st, 1872. Do we presume too much in making this request? Is not every reader of the SPIRITUALIST as anxious to have their paper visit them weekly as we can be? Ours the additional anxiety, labor and toil; our readers the additional pleasure, happiness and profit of having their paper every week!

This being the case, is not our request a most reasonable one, and will not our friends GO TO WORK AT ONCE? We believe they will.

We ask all to read carefully the great INDUCEMENTS we offer for subscribers to THE AMERICAN SPIRITUALIST for 1872. Our paper, distinctly a Spiritualist journal, fearlessly discussing all questions of interest; presenting Phenomenal and Philosophical Spiritualism by writers of unrivalled ability, with an interesting foreign correspondence,—will be published at the exceeding low figure of $2.50 A YEAR! Our friends will not fail to see that this is a *reduction of present rates.*

The price now, issued twice a month, is $1.50 a year. If we doubled the cost—as we SHALL EXPENSES, by doubling the number of papers sent our subscribers in a year—we should require $3.00 a year, which is the usual price of weeklies of this size. But we not only propose to publish a paper weekly, a little larger than either the *Banner of Light* or the *R. P. Journal*, for $2.50 a year, but to all those who will subscribe for our paper for a year—before Jan. 1st—we will send a copy of WOODHULL & CLAFLIN'S WEEKLY FOR ONE YEAR, FREE! The *Weekly* is a sixteen-page paper, the same form as the SPIRITUALIST, edited with marked ability, speaking out boldly on all reformatory questions of the day, and is admitted to be the ablest representative of the Woman's Rights movement; while the great and all-absorbing subjects of SOCIAL LIFE, POLITICS and FINANCE, are discussed with such vigor, originality of thought and soundness of logic, that it is challenging the attention of the world. These two papers—the subscription price of which would be, according to other papers of the same size, $6.00 per year—we shall furnish to all who subscribe before January 1st, for $2.50 for ONE YEAR!

Still greater inducements we offer! In consideration that the *Lyceum Banner*, the Children's Paper, was recently destroyed by the Chicago fire, we propose to send the *AMERICAN SPIRITUALIST, WOODHULL & CLAFLIN'S WEEKLY*, and the *LYCEUM BANNER*, ONE YEAR, FOR $3.25!!

Certainly, if Spiritualists and radical free thinkers duly appreciate *our efforts* to spread this class of reading broadcast throughout the land we shall have not less than 20,000 NEW SUBSCRIBERS IN 1872!

One word more. Our friends and the friends of THE AMERICAN SPIRITUALIST, please remember, that in addition to our expenses in publishing our paper weekly, we have added a GREAT EXPENSE opening Branch Offices in *seven large Cities*, in order to better facilitate the rapidly increasing interests of our business.

If Spiritualists will respond as generously to our appeal, as we have been liberal in offering *unparalleled low rates* on subscription, we shall have no occasion to regret our ADVANCE MOVEMENT, in which we cordially invite all Spiritualists to join!

ATTENTION FRIENDS.

Those of our subscribers who are in AREARS must see the ABSOLUTE NECESSITY of our having EVERY DOLLAR DUE US, to meet the increased expense of publishing their paper weekly. All our subscribers who thus owe, as well as those whose time expires January 1st, will find the "BLUE STAMP" on the margin of their paper, this number; and also REMEMBER, if you renew your subscription before JANUARY, you will receive *Woodhull & Claflin's Weekly* one year, free! Those who are in arrears must pay what they owe, to January 1st, and RENEW for 1872, if they wish to secure the *Weekly* sent to them FREE.

Don't put off this little matter of business a single day; but call on your neighbor or friend, get an additional subscriber if *possible* and send both *without delay.*

Friends, one and all, will you not ACT PROMPTLY? We believe you will.

A. A. W.

THE AMERICAN
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PUBLISHED EVERY TWO WEEKS BY
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Only
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OFFICE No. 2 SOUTH WATER ST.,
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A. A. Wheelock, Managing Editor.

☞The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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4	3 25	4.56	7.21	9.83	12.48	15.13	19.09	27.01	36.24
5	4.00	5 56	8.72	11.85	15.00	18.16	22.88	32.32	43.32
6	4 75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50 40
7	5.50	7.56	11 74	15.87	20.04	24.22	30 46	42.94	57.48
8	6 25	8.56	13.25	17.89	22.56	27.25	34.25	48,52	64.56
9	7.00	9.56	14.76	19 89	25.08	30.28	38.04	53.56	71.64
10	7.75	10.57	16.27	21 90	27.61	33.31	41 83	58.87	78 72
11	8.50	11.58	17.78	23.91	30.13	36 34	45.62	64.18	85.80
12	9.25	12.59	19.29	25.92	32 65	39 37	49.41	69.49	92.88
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SUBSCRIBERS.

Subscribers will please understand that when they see our **"office stamp" upon the margin of their paper,** in **blue ink,** it is the **only notice** we give that the time of their **subscription has expired!** It is also a **special invitation** from the **Managing Editor,** to have **each one renew promptly.**

☞ Our Cleveland city subscribers will please take notice of the above, and also that there is 26 cents additional due from them, to pay for **their postage,** which we are obliged by law to pay, before mailing their papers. A. A. W.

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BANKRUPT.---From Auction, a large lot of Ladies' Solid Gold Hunting Case Watches, full jeweled, detached lever movements, $28 each, usual price $45. More expensive Ladies' Hunting Watches and elegant Chains, from auction, at proportionate prices. Goods sent C. O. D., privilege to examine. F. J. NASH, removed to 712 Broadway, N. Y., May 1st. "Worthy the fullest confidence."—*Christian Advocate, N. Y.* "All that Mr. Nash says may be relied upon."—*Christian at Work.* "We have the utmost confidence in the above goods."—*Liberal Christian.* "Certainly cheap and the quality reliable."—*Christian Intelligencer.* "Just what he represents them."—*Christian Union.* "Reliable."—*Moore's Rural New Yorker.* 11

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